

DEATH

MADE

Comfortable:

O R

The Way to Dye Well:

Consisting of

*Directions for an Holy and an Happy
Death.*

Together with

*An Office for the Sick: And for certain
kinds of bodily illness:*

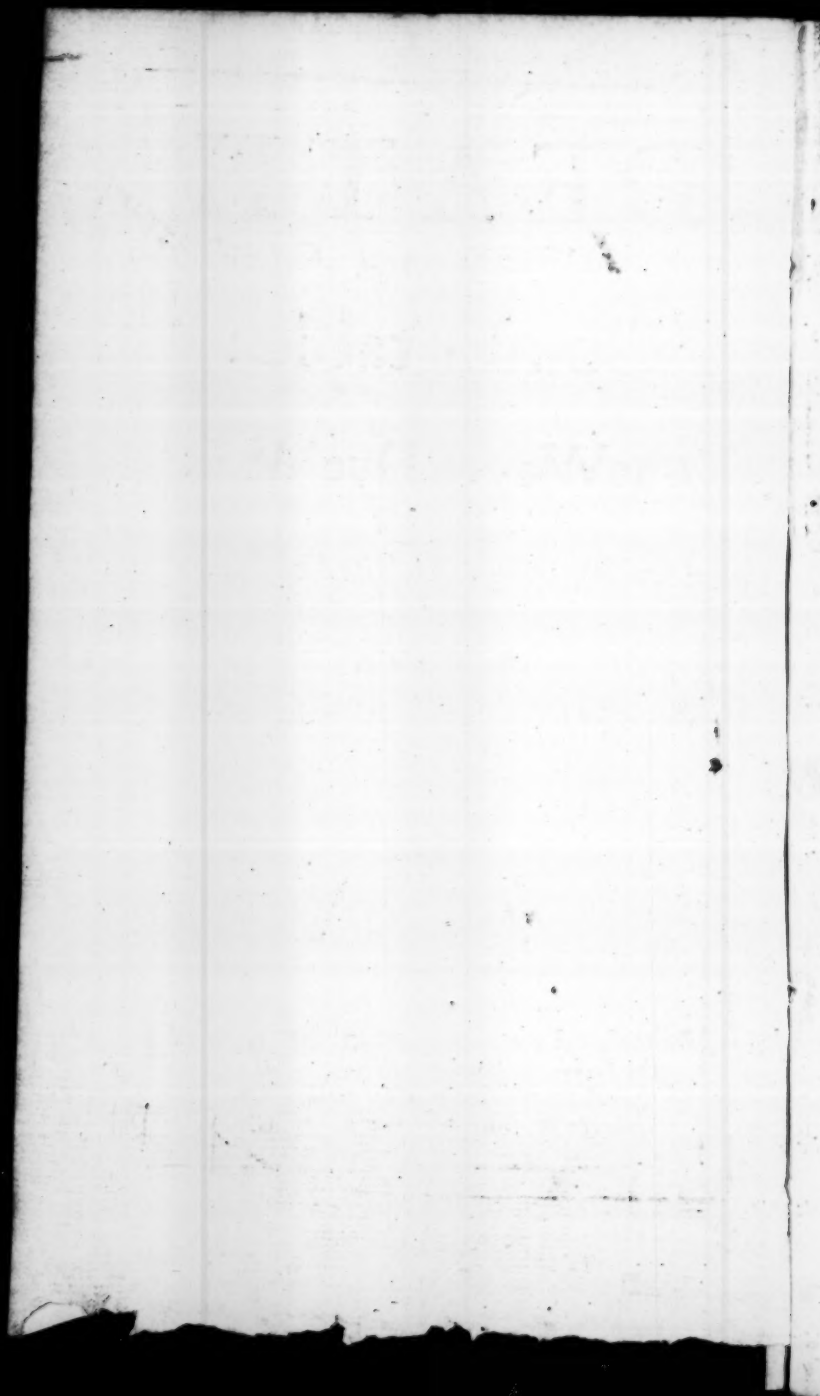
And for dying Persons.

*And proper Prayers upon the Death of
Friends.*

By JOHN KETTLEWELL, late Vicar of
Coles-Hill in the County of Warwick, Deceased.

L O N D O N,

Printed, and are to be sold by Sam. Keble, at
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T H E
P R E F A C E.

EVery Person, who comes into this World under the Guilt of Sin, is a Debtor to Death. And this Debt sooner or later all must pay; even they, who fence themselves about with the strongest Armies, or heap up Riches as if they were always to possess them, or whose daily Business it is to drown all Thoughts of Death in the Noise of Mirth and Pleasures. In the midst of all their Care and Labour to avoid him, Death will surely meet them, and spoil all their Glory and Jollity; and that commonly when they least expect him. And then he makes them see their own Vanity, and the Vanity of all earthly things, which nothing else could teach them to consider of. For he shews us the Shame of our Bodies, and makes the

Pride of Human Greatness to become an easie Conquest and inglorious Prey for Worms, and brings all earthly Hopes and Projects to end and hide themselves in Dust.

This is a thing, which all Men know, and all Men fear. And they who study most, to keep the Thoughts of Death far from them, do yet certainly know that it will come. And happy then is he, whose Mind is so well prepared and fortified, that it can neither fright nor hurt him; who has disarmed this †King of Terrors, and made this great Enemy of Nature to become a Friend.

† Job.
18. 14.

*All this, Religion will do, if we will make a right use of it. For * the sting of Death is sin, and true Repentance takes that out. And if we take care, that our Life contain nothing terrifying, our Death need not. And the compleatest Victory over Death is Eternal Life, and the same Repentance secures us thereof. And Trust in God fortifies us against Fear, and Patience makes our Pains lighter. So that whilst by true Devotion we are spending our selves in these Exercises, we are dressing our Souls in Armour, which will not only sustain the Shock of Death, but conquer it with all its Strength and Terror.*
And

* 2 Cor.
15. 56.

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And the business of these Papers, is to furnish out thoughts for all those who are willing and desirous to use the same, whereby all this may be done. And whereby we may receive Sickness, and meet Death, so as at the same time to have enough under them to support and comfort us, and in the end to be made better by both.

And all this I treat of, not as a man who is preaching to men at ease, who must be diverted and entertained with nice inquiries, and fine discourses and speculations about Death. But as one who is called to sick and dying Persons, who desire to be helped and directed in things of use, and told those matters which are fit, to support and ease their weary Souls, and to dress them in such habits, as are the best defence both against the sting and terror of their approaching Enemy.

I have first, according to the best of my skill, given them directions what to do, and wherein to spend their care, thro' all the steps and progress of their sickness, from its first seizure to their departure. I shew them what will render their sick-bed carriage rewardable, and its Sorrows tolerable and comfortable. How they

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are like to be most easie to themselves, and may most profitably chuse or improve the Company, and employ and receive the services, and kind Offices of others. What they are to do, that they may dye well, and be happy and full of Comfort in their Death and after it; and how it is fit for them to part with all men, and take a decent and a Christian leave of this World.

And in regard Devotion is the chief work, and the best support of sick and dying Persons, to these directions, I have added Offices of Devotion.

In these, I have made collections of select and proper Scriptures, upon the several duties and necessities of sick or dying Persons, which I have ranged and put in order the best I can, for their comfort and instruction. And these they may resort to, as a Storehouse of Divine Sentences, fit to direct their practice in the virtues, and to cheer and revive their Spirits under all the sorrows of their Affliction. How forceable are right words, says Job under the bitterness of his sorrows. Job 6. 25. And heaviness in the heart of man maketh it stoop: but a good word maketh it glad, says Solomon Prov. 12. 25. But the good words

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words which God himself speaks to us, do leave a much stronger impression, and give more ease, and do more revive and make glad the Heart, than any others.

And after these collections of Scriptures, I have furnished them with variety of fit and proper Prayers, upon their several Duties, or Needs, in that condition. And as I was able, I have stored those Prayers with such proper thoughts and considerations, as may serve at once, both to express and put up to God the several bounden duties and tempers required of us, and also to ingenerate and increase the same in our own minds.

And to these for sick and dying Persons, I have annexed like Devotional helps, for Women with Child, or in Child Birth, and for some other cases of Bodily distempers and Calamities. And to conclude all, I have added Devotions on the Death of Friends, and made particular Prayers for those cases which usually are most affecting, and provided them with such considerations, as seem to me to be most proper and of greatest force to support and comfort us, under such mortifying and afflictive losses.

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And in all these Prayers, I have taken care to be as instructive as I can, in the several States and Cases they refer to, that we may see what our work and wants are under them, and know what we have to mind and do therein, better than we knew before. And so likewise in the several duties, which the Prayers are made upon. For I have endeavoured therein, especially in the Prayers about Trust in God, and about Patience (which are the virtues most tryed on sick-beds, and indeed of most general use thro the whole course of our lives) to set off the several Acts, wherein we are to exercise and show forth those Graces; and the most proper and important helps and considerations, whereby we are like to be most quickened, and best assisted in our performance of them. And therefore when any are desirous to encrease knowledge, and improve their understandings therein, they may read the Prayers, or have them read to them, tho not in way of Devotion, but as Discourses upon them.

And these Offices for sick or dying Persons, should not be neglected or thrown aside by men in Health, as if they were a Study and Employment only for sick-beds.

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For living men must think of Death, and prepare for it, as well as dying: and if whilst health and strength lasts, we throw these Thoughts and Preparations by, when it comes it will be like to find us unready. And then we can neither dye comfortably, nor safely.

*For when once the Bridegroom is come, as our Saviour tells us † in the Parable of the wise and foolish Virgins, * they that are ready go in with him to the Marriage. And if any want † Oyle in their Lamps, and need to seek it, when they should go out to meet him, he will enter without them, and then the door is shut, and will not be opened again for them. If they are ready with Oyle in their Lamps, when * the Cry of the Bridegroom comes they may fall to trim them: but they must not have their Oyle to seek, or the virtues of a death-bed to learn, when they are called forth to show and take comfort in them.*

Besides, Repentance, and Reconciliation, and satisfaction for injuries, and settling ones worldly affairs, are a work most fit and proper for the best days of life. And resignation, and trust in God, and patience, and thankfulness, (the
great

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great virtues and employment of sick-beds) are all Duties as necessary and acceptable in Health, as they are in sickness. Death it self, is but the last Act, and end of Life. And those spiritual exercises, which make us at last to dye well and happily, are but the last Acts of those Duties, which had made us live well and Holily before.

Defer not therefore, as the wise Son of Syrach says, untill Death to be justified. But humble thy self before thou be sick, and in the time of sins shew Repentance. Before Judgment examine thy self, and in the day of visitation thou shalt find mercy. Ecclus. 18, 20, 21, 22.

But when we come to be sick, then are we most especially to make such Offices our Employment, and to seek to them as our chiefest comfort. And each one may pick out Prayers for himself on one Head or another, according as those wants shall require, which at that time are most pressing upon his body or his spirit, or which in the present temper of his Soul he is best disposed for. And he may use sometimes more of them, and sometimes fewer, according as he finds his strength and time will bear. And these, when he is in strength
and.

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and circumstances fit for it, he may read himself; but at other times, they may be read to him for his spirit to repeat and send up to God, by some religious Friend who attends about him. Or they may be read to him, as a Chapter of seasonable and needful Doctrine and Direction, which will lay such considerations before him, as are fit to guide and comfort him in that condition, when he is less able to bear the Fatigue and expensive pains of Devotion.

As for some distempers, they are slow and chronical, and carry us off by lingring degrees. And in these, men have time enough to employ, if they have but the Will and Heart to employ it, in these or such like Offices, which teach them both how to sustain sickness, and how to prepare for Death.

Other Distempers, indeed, are more violent and acute, which both carry us off suddenly, and whilst we are struggling with them, leave us little mental vigor or ability. And under these, there is less to be done in this way. But something may be done, tho more short and broken: and with more application and liveliness, when it pleases God they have intervals of ease, or any recruit of spirits. And they have

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have great need to make the best of these opportunities, and to do as much as they can in their condition, and spend as many thoughts in such Devotions as they have leisure and strength for. And as for the great defectiveness in exercising these Death-bed Graces, which will unavoidably attend this case; it will be best provided for, by their making these thoughts their great business, and familiarizing the same to their minds in time of Health.

In these matters, tho many and the most important things, are common to all sick or dying Persons; yet some are particular to each, and all have not the same wants or complaints. And therefore whilst a Prayer descends to particulars, to suit and serve one persons case; it may contain some clauses or expressions, which are not suitable to anothers. But in this, the Readers themselves are to have and use a discretion, and must omit such passages as do not belong to them, making use only of the rest which do. And think, that altho these passages are not for their use, yet hitting the case of others who are touched and afflicted in those particulars, they may be received and used by them with great thankfulness.

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*This Treatise I had begun, and had made some considerable progress in it; but had laid it aside again, by reason of some hindrances. But afterwards being brought my self into a state of more uncertain Health and Life, by the most wise and good ordering of Almighty God, I resumed it, and made such haste, as the needful attendance of my health would allow, to finish it. For I was desirous, to have some benefit, and help thereby my self, whilst I live; as well as to leave it to be some way helpful unto others, and come in by this means to bear some part of their Burdens, if it please God (at whose wise and good choice I am and desire to be) that I dye of this illness. And if any devout Readers receive any comfort or spiritual improvement, from this Poor * Labour of Love, to my Blessed Master, * Heb. 6. 10. and to them, as they have the offer of my pains, I hope they will vouchsafe me the benefit of their Prayers, and that God will have the Glory of all.*

From my House in London,
August 17. 1694.

DIRE.



DIRECTIONS

FOR AN

Holy and Happy Death,

In very Particular, but Brief instructions, how to order and carry our Selves, under Sickneſs and the Several Tryals and Accidents thereof, and at the Approach of Death.

CHAP. I.

Of the Sick mans thoughts of leaving the World, and ſetting his Affairs in Order: and of the care of his Body.

WHen God arreſts us with Sickneſs, ^{or old Age} tis time to think of leaving this World. Not that every Man who falls Sick, muſt preſently give himſelf

Of settling of Worldly Affairs Ch. I.

self up for Dead: but because Sick-
ness puts Life in hazard, and brings
a Man to Resign himself into the
Hands of God, whether he shall dye
thereof or no.

To think of leaving the World,
is not only profitable, but needful at
all times. For the Great Business we
have to do here, is to prepare for an
happy Departure. And if we do
not think of it, we are like to be
very ill prepared for it. In our dayes
of Health and Pleasure, we must call
these thoughts to us; but when Sick-
ness comes, it calls us to them, and
Naturally imprints the same. And it
is our truest wisdom, to entertain
them in our Sickness. For if we dye,
we shall all judge it was the best
way we had to employ our thoughts;
and that of all things, Death should
not be met unthought of. And
they render us fitter to Live, if
God spare us. They make Death
Safer, but do not hasten or bring it
sooner; and are no hindrance to our
Living longer, but a great help if
we recover to our Living better.

In this Preparation to leave the
World, the Sick Persons first care,
is

And care of the Body in Sickneſs.

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is to ſeperate himſelf from worldly cares and incumbrances of Buſineſs. Let him look upon himſelf, as one call'd off from the conduct of theſe matters, to the giving a ſtrict account of them. And who has work enough cut out for his thoughts and care, to take a decent leave of this World, and to † *trim up his Lamp* † *Mat.* and prepare his Soul for a better. ^{25. 7.} His buſineſs now is, how to meet Death with moſt ſafety and comfort to himſelf, if he dyes, as for ought he knows he may dye of this Sickneſs; and to commit no Errors therein, becauſe he is to dye, but once, and cannot afterwards amend them. The work and worldly Cares of Life, are to be left to thoſe who think of living; but how to dye is the Buſineſs that lyes before him.

To caſt off theſe worldly Cares, 'tis fit he firſt ſettle them. And that is by ſetting his Houſe in order, and *making his Will.*

This, methinks, ſhould be done with great conſideration, and Men are wanting in that Prudence and Care, which they uſually ſhew in their affairs thro all their Lives, if
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4 *Of settling Worldly Affairs. Ch. I.*

this is left to be clapt up in haste at their Deaths. When they dispose of a little parcel of Land, or of a moderate sum of money, they consider well of it before they part with it. And if they are thus considerate, when they dispose of any single Branch of their Estate, must that be left to be the only hasty and unconsidered act, when they are to dispose of all?

When a Person has his Worldly Estate to give away, it will take much thought to do it like a wise Man, and a good Christian. To consider, what Portions are fit to be given to Dependants, as Recompence of Diligence and good Services. What to Benefactors, as respectful tokens of Gratitude, for Favours and obligations. What to particular Friends and acquaintance, as Memorials of Love and Dearness. What among Kindred, in Declaration of natural Affection, for their nearness, their deserts, or their wants. And what to himself, for so I more especially call that which is given to Religious or Pious uses, since these works follow him, and these layings out

out go along with him, to be recompenced and repaid in a better place. Such as are, all gifts of Reſtitution, when he had wrong'd or defrauded any Perſons; of equitable compenſation, where he has taken too great advantage of other Peoples wants or weakneſs, and been too hard upon them, and made too great advantage of them, in Bargaining or Dealing; of Charity or Piety, in Gifts or Settlements on the Poor and Needy, or for the encouragement and promotion of piety. To ſettle Accounts in Dealing, what he owes, or what is owing unto him; what he has in his hands in truſt for others, and what he has left in their hands, or in truſt with them.

For this diſpoſal, he muſt remember, is the Farewel he takes of all the World. And when he is parting, with Kindred and Relations, Friends and Benefactors, Servants and Dependants, Chapmen and Cuſtomers, Poor and Rich, Sacred and Secular Perſons; a Wiſe and Good Man, who has carryed it well towards them all his Life, ſhould think of continuing to do the ſame, and
ſupply-

supplying of former Defects, at his Death, and study to take a fair, and Friendly, and decent leave of all. Especially to carry it as becomes him towards God, and in this great disposal of all his Goods, to look at him the Sovereign Donor of them.

And to do all this with discretion, and to a Man's satisfaction, will require consideration. And therefore is like to be best dispatch'd, whilst the Person hath both Ability and Leisure for it. And accordingly is always most providently, and is like to be most perfectly settled, in time of Health: However in the beginnings of Sicknes, ere Nature is weak, and Time is short, or a Disease is come to Extremities.

When all his Worldly cares and concerns are thus settled and laid aside, having taken this leave of the World, he may give himself up to the Will and good Pleasure of Almighty God, to dispose of him either in Life or Death, and make his Sicknes end either in Health or Heaven, as he sees will make most for the Sick-mans good and for his own Glory.

If the Physitians are called in to
take

take care of his Body, 'tis fit he receive their advice with meeknefs and thankfulness, and willingly follow and submit himself to their wholesome and Reasonable Directions. A Prudent and Compassionate Physitian, will be tenderly and conscientiously careful of his ease, so far as that is consistent with the Care of his Health. Especially he will consider well, how he proposes, and much more how he presses any Medicine, which the Patient has an Antipathy against, and which is found greatly to disorder him, tho' it generally relieve others. And when he sends for him, he must put his Body into his Hands under God, and willingly take such Medicines, and submit to such Rules and Restraints, as he Judges needful for his Safety, or for the Recovery of his Health: and not order and tell his Physitian what he shall prescribe to him, nor weary him out with importunities to let him have what he himself fancies, tho' the other thinks it would be to his prejudice.

And these prescriptions of the Physitian he must use, with looking up to God in the first place, for the
good

good effect of all Medicines; and without fretfulness and accusations of the means and methods, if, by the pleasure of God, the Disease increase and grow more troublesome in spite of all Remedies; and without being too eagerly desirous of Life or ease, unless God please; thanking his Physician for the ease which he studies, but at the same time submitting to God for the Pains which he sends.

And let him still remember, to make fervent Prayers one ingredient in all his Medicines, considering, that since it is God who works cures, Prayers are as necessary thereto as any thing else. He must not like Aſa, † *ſet God a ſide when he ſeeks to the Phyſitians*; but expect all the Cure from Gods bleſſing, and when it comes, give him the chief Honour and Praise for the ſame, and acknowledge that the Prayers of pious Friends have been among the powerfullſt of his Medicines.

If it be thought needful or profitable for the body ſome times at intervals, eſpecially in ſlow and languishing diſeaſes, to divert his ſpirits, let it not be by reading Plays or
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† 2 Cron.
16. 12.

Romances, or foolish and undue Ideas of Love and Honour, which feed or revive vain thoughts; nor by Play or other things, fit to excite Paſſion, or exercise Covetouſneſs: but in paſtimes of leaſt lightneſs, and feweſt temptations, and uſed with moderation, remembring that on a ſick-bed, when a mans time is almoſt ſpent, tis not for him to caſt about how to paſs away his time, but how to redeem and improve it.

Let the reading which is read to him, and the converſation which is held with him, be ſuitable to one in his condition. Not light, to leſſen his ſeriouſneſs; nor in any thing vicious, uttering things either againſt Modeſty, or againſt Piety, or againſt Juſtice, or againſt Charity: All which may either leave ill impreſſions upon him, by giving his ſpirit a tincture of the ſame; or bring him into a ſnare, by thinking that he has been wanting in reproof thereof, out of too little reſpect to God, and too much to the ſpeakers; by either of which, he is the worſe for them.

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But let all that passes be fit, to suit the seriousness, and preserve the innocence, and help on some virtues, but hinder none, that are besitting a Person in his condition: Whereof I shall say more in the ensuing directions.

C H A P. II.

Of settling his Accounts, and securing his Peace with God, by Repentance, Faith, and Continuance in the Unity of the Church.

BUT whilst this care is taken for the Body, the chief thing which he has to employ himself in on his Sick-bed after the settlement of his Worldly Estate, is to take care of his Soul. This must exercise his own thoughts, when he is by himself. And for this, he must call in the assistance of the guides of Souls, † *Sending for the Elders of the Church that they may Pray over him,* and assist and Comfort him by words spoken in their due Season, and

and Administer to him the Word, and the benefit of Absolution, and the Holy Communion, resolving and assisting him in all things, that may be needful for the finishing of his Repentance, the support of his Spirit, or the Peace of his Conscience.

And in this Care of his Soul, these things are chiefly to employ his own thoughts, or his Guides assistance.

1. *To settle his Account, and secure his Peace with Almighty God.* And in care of this, let his work be,

1. *To finish his Repentance.* And in order thereto, let him carefully review all his past life, and the present frame and habit of his Mind. And let him diligently observe what is good in either, and with all Humility thank God for it, and take comfort in it; and what is amiss in both, and work himself up into true contrition for the same, affectionately bewailing his extream folly and unworthiness therein.

And let him fix, holy, deliberate, and unreserved purposes against all his former Offences.

12 *Of Profession of Repentance Chap. 2.*

And make all due and reasonable satisfaction, for all Wrongs done by him to any Persons, by any ways.

And take care of the payment of all his just Debts.

And seek Reconciliation where he has given any just Offence.

And forgive those who have injured or disoblged him.

† Dan. 4.
27.

And † *break off his Iniquity by Righteousness*, or by being more abundant in Alms-Deeds; and consummate and finish any good designs, which he had piously laid in his Health, and would not lose the reward thereof, by having them dropt at his Death.

And in these ways of expiating Sins, let him earnestly begg God's Pardon, and comfortably hope for the same, through the Merits of Jesus Christ.

And in the care of paying his Debts, and making Restitution, or giving Charitable or Pious Gifts, if he can, let him settle and finish them himself before his own Death; and not refer all to a Will, and leave the accomplishment and recompence of so rewardable purposes, to the contin-

contingencies of time, and the Fidelity, Kindneſs, or care of Executors. Sometimes, indeed, the Surprize of Dying Perſons is ſo great, that they muſt leave theſe things to others. And ſometimes the Perſons intruſted, are fit to ſerve the Dying Perſons ends, and really do ſerve them, to advantage. But this is not ordinarily to be truſted to, if he can help it. For why ſhould he think they will make more diſpatch, or find fewer delays and put offs in doing theſe things for him, than he did in doing them for himſelf? He has a quicker ſenſe of his own burdens, and of his own deſires and longings, than another ordinarily can, or will have: and if for all that, he ſhall delay to diſburden his own Soul, and conſummate his own deſires and purpoſes when he may, why may not they do ſo too?

And on this point let him often ſay,

† *A broken and a contrite Heart; O* † *Pl. 51.*
Lord, thou wilt not deſpiſe. 2, 17.

I acknowledge my tranſgreſſions, and my Sins are ever before me.

Waſh me thoroughly from mine iniquities,

ties, and cleanse me from my Sins, Amen.

† Luke 18. † Lord, be merciful to me a Sinner,
Amen.

† 1 Jo. 1. Oh let † the Blood of Jesus, cleanse
me from all my Sins, Amen.

† Luke, 15. Lord, † I have Sinned against Hea-
ven, and before thee, and am no more
worthy to be called thy Son; make me as
one of thy hired Servants, Amen.

† Mat. 6. † Forgive us our trespasses, as we for-
give them that Trespass against us, Amen.

2. To shew forth his Faith, which he
may do by often repeating his Creed.

I believe in thee, O God! the Fa-
ther Almighty, and that thou art
the maker of Heaven and Earth.

And I believe in thee, O Jesu Christ!
that thou art Gods only Son,
and our Lord. I believe that thou
wast conceived by the Holy Ghost,
and born of the Virgin mary. That
thou didst Suffer under Pontius Pi-
late, wast Crucified, Dead and Bu-
ried, and descendest into Hell. That
thou didst rise again the third day from
the Dead. That thou didst ascend in-
to Heaven and there now sittest at
the Right Hand of God. And that
from thence, thou shalt come again to
Judge

Judge both the Quick and the Dead.

I believe in thee, alſo, O! Holy
Ghoſt.

I likewiſe believe, that my Bleſſed
Saviour had, and hath, and whiſt
the World laſts ever will have on
Earth, an Holy Catholick Church.
And that in this Church, there is to
be a Communion of Saints. I believe
alſo, that therein is to be had Re-
miſſion of Sins. And after Death,
I believe there ſhall be a Reſurreſtion
of the Body both for good and bad,
and a Life Everlaſting for the Righ-
teous, *Amen.*

And let him often ſay,

† *Lord, I Believe, Help thou mine* † Mar. 9
unbelief, Amen. 24.

* *Lord, increaſe my Faith, Amen.* + Luk.

All this, O! Lord, I ſtedfaſtly be- 17. 5.
lieve, Oh! keep me from having
my † *Portion among unbelievers, Amen.* † Luk.

Lord, I thank thee, that I have 12
been inſtructed in this Belief, and
Profeſſed it in my Life, *Amen.*

Lord, keep me from wavering,
or any ways doubting of the ſame
in my weakneſs, *Amen.*

Lord, give me the comfort of
this belief at my death, and make

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me

me find the Blessing of it after death.
Amen.

And if the Adversary shall suggest doubts and suspicions to him in his weakness, about any of the Articles of his Faith, or points of Religion; so far as the doubt comes with any offer of Argument or Reason with it, it should have a Rational Satisfaction.

But, if formerly they have been persons of sincere Consciences, in that State, their doubts of these things are much oftner an irresolution owing to their present bodily weakness and Satans Suggestions, than an unsettlement of Belief owing to Arguments. And then, these new doubts and suspicions are to be looked on by the Sick Man, rather as Temptations, and an advantage taken of his present feebleness and lowness of Spirit, which may raise or encrease Melancholly that is naturally apt to make one mistrustful and irresolute, and he will guard better against them by Devotion, than by Disputation. And therefore in this case, let him not debate them, but reject them, and pray against them.
And

And think it reaſonable to abide by his former perſwaſions about theſe matters, which he took up in time of Health and Strength, when he had both ability, and leiſure to examine them; and not exchange them for Sick-bed Fancys, when he has neither.

3. To *Profeſs his Continuance in the Unity of the Church*, and that as he has lived, ſo now by Gods Grace he is preparing himſelf to Dye, in the *Communion thereof*.

And let him often ſay,

Lord, as I have endeavoured to live, ſo now I profeſs to Dye in the *Communion of Saints*, and in the *ſame Body*, whereof thou art the Bleſſed Head, *keeping therein to the laſt*, † Eph. 4. 3, 4.
the Unity of the Spirit, and the Bond of Peace, Amen.

For I profeſs thy true Faith, O! my God, and preſent unto thee Holy Prayers, and a Pure Worſhip, in the Unity and Communion of thy Holy Church.

Particularly, O! Lord, I profeſs this Faith, and preſent this Worſhip, in due adherence, and ſubjection and obedience, to thoſe Or-

B 5 the doc

dox Pastors, whom thou hast set over me in this Church, where I live.

And I profess and present the same, in Hearty concurrence and Communion, with all other Faithful Christians and Communicating Members of this Body, in all other Times, and Places; and with Brotherly Affection, Concern, and Intercession with thee for them wheresoever placed or dispersed, as well as for my self.

I am most ready to receive and joyn with them in these professions, and in this worship, whensoever thy Providence shall bring us together. To seek their Communion, passing through all places. And to own them as my Brethren, coming from all Countries. And to be heartily affected with what befalls them, either Particular Persons, or whole Churches, and *rejoyce* in their Prosperity and Peace, as *† one member* should in the joy of another, *Amen.*

† 1 Cor.
12. 26.

And as for those, who are broken off from this true Faith and Worship, or from the Unity and Peace of thy Church, Lord, I look upon them
with

in the unity of the Church in Sicknesse.

19

with the Bowels of a Brother, not with the Insults and Triumphs of an Enemy.

I pity all *Hereticks*, and pray that they may return to be found in the Faith.

I pity all *Schismatics*, and pray that they may return to the Unity, and Communion of thy Church.

And, O ! Blessed Lord, do thou give unto them, humble and teachable minds, that so they may either all see the way of thy truth, or at least that numbers among those who do not, may be pitiable and excusable before thee, under their Error and mistake of it, *Amen.*

And as for all the divisions, which have rent thy Church into pieces, O ! Blessed Jesu, I do most heartily lament, and bewail them.

My Heart, O ! Prince of Peace, is with them, who love to see those Truths that make for Peace, and who long and labor to heal thy Churches Breaches.

I utterly disclaim all bitter Zeal, and cruel and Unchristian violence, against Persons of different Parties from me.

I am.

Of Profession to keep Ch. 2.

I am ready, both willingly to see, and joyfully to own, all that is good, and all that is thine, O! my dear Lord, in any of their Persons, or Actings: And am Religiously careful, not to make any of them worse than they really are, by my evil Surmizes; but to hope and surmize the best of them, which their case and carriage can reasonably bear.

And I am, and through thy Grace, O! Merciful Saviour, ever will be ready, to shew them all Offices of Justice, and Humanity, and of common Charity, notwithstanding their Communion is different from mine, *Amen.*

And after these things are done, to procure God's Peace, for the quieting and comforting his Conscience with the lively hopes thereof, he may receive the benefit of *Absolution*. And also the *Holy Communion*, which he must not omit if he can have it, looking on it, both as God's own sure Seal of Remission of his Sins; and also as his own † *Viaticum* or *Provision* by the way, to strengthen and support his Spirit, and keep him from faintness;

* The
Great
Council of
Nice calls it
avayxv i. e.
i. e. a food for
the most ne-
cessary *Vi-*
aticum of
Dying
Men.
Can. 13.

neſs, or failures through all the remainder of his difficult and wearifome paſſage to the Regions of Reſt and

And for more particular Directi-
Peace.

ons, how to make tryal and diſcovery of the Safety of his Spiritual Eſtate before he puts it upon the final Iſſue, if he is deſirous thereof, I refer him to the *Tryal or Judgement of the Soul*, in the *Companion for the Penitent*, where I have given him an account and Proſpect of this, as full, and yet as ſhort, as I could; and which it would be too long here to inſert. And there alſo he may meet with variety of fitting forms, to inſtruct him in all the parts of his Repentance, and to ſerve him in making a Religious and devout Profeſſion thereof to Almighty God.

C H A P. III.

*Of his Carriage and Demeanour
under his Sicknefs, and the Vir-
tues thereof, viz. Trust in God,
Resignation, Thanksfullnefs.*

AFTER the Sick Person has taken this first and chief care for his Soul, to make its peace for past or present Offences; his next care for it must be, to keep it from falling into any new Diseases, or that under the burden of a Sick Body, his Soul do not fall Sick too. As it will do, if it grows secure and careless of Duty, or regardless of Mercies, or is greedy of Life, and finds no relish in Prayers, or in discourses of another World, and falls into impatience, and is fretted with fleshly cares, and worldly desires: all which, and the

Ch.3. *Of Trust in God in Sicknes.* 23

the like, show his Spirit to be more distempered, and more dangerously ill, than his Body is.

To prevent this, his next care for his Soul, must be to *order his Carriage well under his Sicknes*, or to bear the pains and weakness of his Sick bed, with *Trust in God*, with *Resignation to his will*, with *Thankfulness*, and with *Patience to the end*. Which Duties, tho' they are all necessary under the former Head, *viz.* of *making of his Peace*; yet I shall now consider and treat of them, as they are necessary and of greatest use, to *support his Spirit*, and *recommend his Carriage*.

First, he must set himself to bear them, with *Trust in God*. The accidents and uneasiness of his Sicknes, will still alarm his fears, and try his Faith; and it must be his care, to shew no anxious or distracted thoughts under them. But as often as any accidents or prospects terrifie him, let him remember, that they are all in God's Hands, and shall have such end only as he pleases. That he who sends them, will take care they go no further than
'tis

'tis fit they should, and will turn them to the best at last. That he is Safer and better in God's keeping and ordering, than he could be in his own; and therefore may lay aside all painful and mistrustful cares for himself, as knowing under all that happens how sure he is to be taken care of.

Devout Thoughts, about trusting God in Sicknes.

I. About trusting him with ones self.

AND when he feels much Sor-
row and many Difficulties,
and may fear and foresee worse, let
him often say,

Lord, I meekly receive all my Sor-
rows and dangers, because thou send-
est them.

And they shall not terrifie me, be-
cause thou governeest them.

And I am sure thou considerest all
that lyes upon me, and wilt turn it
unto good.

That thou considerest how much
I can bear, and wilt in tender mercy
take off the rest.

That thou considerest what
strength

Ch. 3. *Of Trust in God in Sicknes.* 28

strength I have to bear, and wilt graciously supply me with what is wanting.

That thou considerest how long I can bear, and wilt give me ease at the fittest Season.

And since thou wilt ease me in thy due time, and support me till thou eatest me, I will not † grow weary, † Heb. O! my Dear Lord, or faint in my ^{12. 3.} mind, but wait with patience till my ease comes, *Amen.*

Tho' I walk through the Valley of the shadow of Death, I will fear no evil, for thou art with me, and thy Rod and thy Staff they comfort me, Ps. 23. 4.

Yea, † though thou killest me, yet will † Joh. 13. I trust in thee, and have hope even ^{15.} in my Death to find everlasting Rest and Joy after Death, *Amen.*

Because I live, ye shall live also. Joh. 14. 19.

I know that my Redeemer liveth, and that he shall stand at the later day upon the Earth.

And though after my Skin, Worms destroy this Body, yet in my flesh shall I see God.

Whom I shall see for myself, and mine Eyes,

26 *Of trust in God in Sicknefs. Ch. 3.*

Eyes shall behold and not another. Job 19. 25, 26, 27.

2. *About trusting him, with ones nearest Relations, or Dear Children, Friends, or Dependants.*

IF it troubles him to leave his Friends or Family, perhaps meanly provided for, (or any good designs unfinished which his heart has been much set upon,) let him consider, that God sees this, as well as he, and yet he thinks fit to call him away from them. And this may make it plain to him, that God himself, who is more wisely careful for them than he can be, has a mind to be trusted with them. And therefore let him reckon to set them all safe, by recommending them to him. As our departing Lord † provided for his disconsolate and *desitute Disciples*, by recommending them to his Heavenly Father, and praying to him for them.

John 17.

And let him remember also, that this is truly *to leave all to come to God*, if we can find in our Heart to go forth

forth readily, when all these call upon us to stay.

And let him often say,

I Trust thee, O! God, as with my self, so with my nearest Relations, my Wife and Family [or Children] and with my Friends, and with all that depend on me.

I trust them with thee, O! Lord, for they are more thine, than they are mine.

I trust them with thee in full assurance, that there is no way to make them happy and safe, like putting them into thy Hands.

I trust them to thee, because thou art *the Husband of the Widdow*, and *the Father of the Fatherless*, and hast promised to take care of them.

I have always trusted them with thee whilst I was with them, and have ever found thy tender love and care of them. So that my own experience, as well as thy sure promises, may engage me to trust and commit them to thee, now I may seem to be going from them.

And though I know not what they will do, or how they will be cared for when I am gone,
yet

25 *Of Trust in God in Sickneſs. Ch. 3.*

yet I know thou doeſt, and wilt order all things kindly both for me and them.

I leave them not deſtitute, for thou art with them; and thy care, O! my Dear God, is the beſt Guardian, and thy Bleſſing is the Richeſt Portion.

And thou wilt have infinitely a more watchful care of them, and canſt do infinitely more for them, than I can.

Lord, take care of them, for I commit them to thy care.

† 1 Pet.
5. 7. Yea, even † *all my cares for them, I caſt on thee.*

Oh! let them always have the ſpecial care and Providence, which thou takeſt of the Widdows and Orphans.

Let them have the Bleſſing, which by thine abundant mercy follows the Children of thoſe that truly fear thee.

Lord, be with them, as thou haſt been with me, to their lives end. And keep them always moſt thankful, and Obedient unto thee. And let them all have the Bleſſing of thy tender care at preſent, and of thy Peace at the laſt, *Amen.*

When my Father and Mother forſake me,

me, then the Lord taketh me up. Iſ. 27. 10.

Leave thy Fatherleſs Children, I will preſerve them alive, and let thy Widdows truſt in me. Jer. 49. 11.

In God the Fatherleſs findeth mercy, Hof. 14. 3.

The Generation of the upright ſhall be Bleſſed, Amen. Pſal. 112. 2.

Secondly, he muſt ſet himſelf to bear them, with *Reſignation of himſelf to the Will of God*. And this will be eaſy after the former. For there is no difficulty in giving up our ſelves to God, if we dare truſt him. And we ſhall not only be contented, but deſirous to quit our own Wills for his, if we are perſwaded that his is better for us, and that our true Inter-eſt and happineſs is ſafer lodg-ed, and may be infinitely better truſt-ed, with him, than with our ſelves. And if we have no will to be under what he orders, 'tis a plain ſign that we do not apprehend our ſelves ſafe in his, but think we ſhould be better in our own Hands.

Let the Sick man therefore amidſt all his pains and perils, freely give up himſelf into Gods Hands,
and

and be glad and thankful that he can lodg himself there. And let him often say,

† Luk. 22.
42.

Lord, I know I am in thy Hands, and that I cannot be in better, nor do I desire to be in any other. Especially not in my own, nor to be the carver of my own condition. † *Not my will, O! God, but thine be done, Amen.*

And do thou allot for me, Life or Death, Health or Sickness, removal or continuance of my Sorrows, as thou seeest would really be fittest for me and f r thy Glory, not as my mistaken fancy may think to be so, *Amen.*

Thy Will be done, O! my God, for it is always a most Blessed and Beneficial Will, to those that fear thee. It sends Mercies at the fittest time, and sends troubles when they have most need of them, and takes them off again when tis fittest to remove them.

If it causes present Sorrow and Smart, it is to do them good; and if they do not see how it should turn to their good, yet thou doest, and wilt make them see it too in the end.

Our

Our Wills, O ! Father, are too often guided by Folly ; but thine is always, and altogether wise, and has ever been most gracious and full of mercy towards me.

Thou knowest best, O ! Lord, when it was fit for me to come into this World, and when it is fit for me to leave it, and what part is fittest for me to bear whilst I stay therein. O ! do thou appoint me, how, or in what condition I shall live, and how long : but withall help me to do thy work whilst I live.

Chuse thou my condition, and let my Lot be what may please thee: but then give me Grace, faithfully and wisely to discharge the duties of that condition, and let my carriage under it be such as may please thee too,
Amen.

Lord, I am not only contented, but glad to be at thy choice. I pray thee, that I may always be what thou pleasest, and that I my self may always be pleased with it.

I desire also, O ! Father, what seems good and pleasing unto me. Yea, when my pains and Distresses
are

32 *Of Resignation in Sicknes. Ch. 3.*

are extream, I desire it earnestly. But when I desire it, I do not prescribe unto thee, but beg that thou wouldst order therein, not what my weakness wishes, unless thy wisdom also sees it fitting. And I know, O Lord, that thou art ready to grant my desires, if they be really for my good, and thy Glory, and agree with the wise ends of thy Providence: and I press them no longer, if thou seest they are otherwise, *Amen.*

It is the Lord, let him do what seemeth him good. 1 Sam. 3: 18.

If it be possible let this Cup pass from me, nevertheless not as I will, but as thou wilt.

And if it may not pass from me, except I drink it, thy will be done. Mat. 26. 39, 42.

Even in inflicting evil upon me, thou art kind still, and art doing me good against my will, *Amen.*

Thirdly, he must set himself to bear his sick bed Sorrows, with *Thankfulness.* We must not think it strange, or that things are strained too high, when we are called upon to be thankful under Sicknes, or other Afflictions. For the difference, between
 plaining

thankful, and unthankful or complaining Natures, lyes more in their Spirits, than in their outward circumstances. A thanful, Spirit, will find enough to give God thanks for, on a Sick-bed or in any affliction. And an unthankful Spirit, will never want matter enough to complain of, in a better condition. And if any afflicted or Sick persons, are unthankful, it is not because they want Mercy's good store, which deserve their thanks, but because they overlook them.

This Virtue of thankfulness to God, as it is one of the most necessary Duty's, so is it one of the liveliest Beauties, and brightest ornaments of a Sick-bed. For it speaks true Humility, when we shew, as we do thereby, that the least Mercy's deserve our thanks, and that the worst States, which God puts us into, are too good for us. And it expresse intire good will and Love to God, when we can love and praise him even whilst he corrects and finites us, and take notice of all his Kindnesses in the midst of our afflictions, and place an Im-
C plicite

plicit belief and confidence in his Love, that by all theſe Sorrows he is doing us good, and deſerves our thanks, tho' in our weak reaſon we are not able to ſee the good which is to accrue to us thereby.

And to preſerve in himſelf this excellent virtue of thankfulneſs to God, let the Sick perſon ſet himſelf thro' all the courſe and contingencies of his Sickneſs, Diligently to mark and ſeek out, what may deſerve his thanks, and not, as is too often done, what may miniſter to complaints. Let him pick out of every thing, and out of every accident that befalls him, what he may ſpeak well of God for; and let thoſe be the things, which he reflects on within himſelf, and diſcourſes of to others. And under any pain or weakneſs, let him often ſay.

Lord, under all my Sorrows, I have nothing to accuſe, but much to give thee thanks for.

I ſuffer leſs, yea, infinitely leſs, than I deſerve; Bleſſed be thy mercy for ſpareing me. *Amen.*

My Sufferings. O! Lord, are not only Juſtly deſerved, but they are need-

Ch. 3. *Of Thankfulness in Sickneſs.* 35

needful alſo to do me good, and ſuch as thou wilt turn to good; Bleſſed by thy name, for ſeeking and compaſſing my benefit thereby.

Amen.

And when my Ailments come, they want many aggravations, which would make them a great deal worſe to be born. And are attended with many ſeaſonable helps and comforts, to eaſe and ſtrengthen my Spirit under them.

My evils are tolerable evils; Bleſſed be thy Pity and Tenderneſs, for conſidering, not what I ſhould Suffer, but what I can bear to ſuffer.

Amen.

Sometimes, O! Lord, by thy Grace I have eaſe, and reliſh worldly comforts.

Sometimes I take ſweet ſleep, and reſt from my Pains and Labours, and awake with great reſreſhment.

And under all my pains and weakneſs, by thy mercy I have ſome to Help me, and more to Pity and Pray for me. I find ſupport, and thou ſtill ſeaſonably reſreſheſt my Spirit, from within or from without. Bleſ-

fed be thy name, for thefe Helps and Comforts under my Distrefs. *Amen.*

Thou often Moderateft and mitigateft my pains; and then, tho' they are a long trouble, they are a tolerable one.

Or, if one Symptom rages, that is sometimes made a ftep, to the eafe, or to the Prevention of a worfe.

Or, if it is fmart, it is not lafting, but in waiting a little longer for thee, I ftill have eafe in thy due Time.

Blessed be thy Goodnefs, O Father, which is pleased thus to † *make my Bed in my Sicknefs. Amen.*

And however, if I have lefs eafe, and more sorrows now at prefent, yet, O! my God, I have the Blessed Hopes of Reft and Joy to come. And I can never Bless thee enough for the Comforts of Hope, that after a Patient and Short endurance of my Portion of Evil things here, I fhall be taken to the everlasting Happinefs of thy Heavenly Kingdom. *Amen.*

More-

Moreover, O ! Lord, I receive my Bodily Sorrows, as Medicines to my Soul, to cure my Spirit, and call me back to thee when I have gone astray.

I Bless thee, for all the lowly thoughts they give me of my self, and for all the discovery which I make of my own Errors thereby.

Amen.

And for all the Prostration both of mind and body, which they put me upon showing towards thee, and for all the dependance which I learn thence to place on thy mercy. *Amen.*

And for their taking off my Fondness, from all earthly delights, and making me Cease to be in love with Vanity. *Amen.*

And for their lifting up my Heart to Heavenly things, and to all the ways of preparing my Soul for thine everlasting mercy. *Amen.*

And if I want Health, and the Relish of worldly comforts now, I owe thee infinite thanks, O ! Lord, for all the time I enjoy'd them formerly, tho' all that time I had deserved to lose them.

If I am deprived of some mercies, yet many, and most Thankworthy, are those which I still enjoy.

If I would declare and speak of thy mercies to me, they are more than can be numbred. Ps. 40. 5.

The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord. Job 1. 21.

And let the Sick Person Persevere, in this trust and confidence in God, and in this Relinquishment and thankfulness of Spirit, amidst all his Sorrows. Let him keep his Soul always set out in these dresses, and express them on all occasions, to God and to his Friends. For they are the liveliest ingredients, and the Clearest Beauty and Grace,

4ly. Of the Fourth Virtue wherewith he is to bear his Sorrows, viz. *Patience*, which he is to exercise thro' the whole course of his Sicknes, and which is next to be treated of.

C H A P. IV.

Of Patience under Sicknefs. With other Directions to the Sick Perſon, for ſpending his Sick-bed Hours, and to his Friends for their Miniſtring to him.

THE whole courſe of a Sick-bed, is a tryal of Patience. And when 'tis tryed thereon, we muſt give good proof thereof, or elſe we can never act our Part tolerably, nor approve our Selves.

And if we have the forementioned virtues, we ſhall have Patience. For if we dare truſt God, our Fears of Pain, or other evil accidents, will not make us unquiet. If our wills are reſigned to his, we ſhall not be unwilling to bear what he ſends, but meet our Sorrows with humble and contented Submiſſion, inſtead of angry and uneaſie Repining.

Of Patience in Sickness. Ch. 4.

ing. If we are thankful to him under our Sickness, we shall bless him for what we have, and not discontentedly complain for what we want; and thank him because he once gave, instead of accusing him, because now he has taken away.

And therefore when God calls any Person to be Sick, let him look on Patience, as the Proper virtue of his State, and make it his care at every turn to arm his Soul with it.

Let him set himself to Bear his Pains and weakness, with gravity and Composedness, keeping back from all Passionate, and from all light and vain words.

And to bear all, out of Submission and Resignation to the Will of God, quietly Suffering because he sends them.

And let him remember always, to humble himself under the hand that Smites him, and own 'tis just.

And to kiss the Rod, and confess 'tis for his good.

And to receive the Strokes with quietness, and suffer without striving, and bear them without uneasy complaints of them, and wait on
God

Ch. 4. *Of Patience in Sickness.*

41

God without fainting, and not sink under his Load, but support and stay himself upon God, till his time comes to send ease.

He must not shew anger and uneasiness with his Disease or with his Medicines, with his food, or with his Attendance.

Nor fall to feign reasons of taking things ill, where really there are none; nor aggravate them, where there are; nor be hasty in his Suspicions or Censures, of things made for him, or of persons concerned with him, and thereby grow anxious, and Angry, and troublesome to himself and others.

Nor Expose himself, or Scandalize the By-standers, by making Burdens, which are not too heavy to be born at present, intolerable to himself, by Pusillanimous Despondency, or Anxious fears and mistrusts, of what they will be in a little time.

Indeed, his Bodily weakness and uneasiness, may many times excuse his forgetfulness and Surprizes in these Points, both to God and men, if afterwards he shews himself sensible of them, and Sorry for them,

C s

and

and doth not indulge them. But he must not give way, or lay himself open to them, and much less justify them, or hope to remove the Guilt and Blame of these Sins from off his Soul, and lay them upon the Distemper of his Body.

And instead of blaming and aggravating, the Heaviness of his Disease, or the Negligence of his attendance, or Gods Orderings, let him fall to blame his own impatience, and to tax his own folly, which had not learnt before to expect such crosses as now Disquiet him, and prepared to bear them.

As for Restlessness of Body, and frequent changes of Place or Posture, and turning from side to side, and Sighs, and Groans, and other unquietness of Body, without any Disturbance of Spirit, they are not to be accounted I conceive for Acts of impatience, and if they can divert the Pains of sick Persons, or give ease to their Bodies, I think they need be no matter of Scruple to their minds.

This Tryal of Patience, indeed, is an hard Tryal, and therefore requires

quires a conſtant and a watchful care. And it may be a great help to him therein, if among thoſe, who are pleaſed to expreſs their kindneſs, and do him Comfort, by their preſence and Friendly attendance, he can chuſe a Diſcreet and Pious Super- viſor of his carriage, both to- wards God and all about him, under his Sickneſs, and deſire him to be his Admoniſher, where Exceſs of Pain and wearineſs makes him for- get himſelf, and receive his Bro- therly Admonitions with willingneſs and Thankfulneſs.

And under all the uneaſineſs of his Sickneſs, and Temptations to im- patience, let him often ſay one or o- ther of theſe ſhort Prayers.

* *Thy will be done in Earth, as it* * Mat. 6.
is in Heaven, Amen. 10.

† *Shall a Living man complain, a* † Lam. 3.
man for the Punishment of his Sin? 39.

* *Woe be to him that ſtriveth with* * Iſa. 45.
his Maker; ſhall the Clay ſay unto him?
that ſhalloweth it, what makeſt thou?

Lord, I will be † *Dumb, and not o-* † Pſ. 39.
pen my mouth againſt it, becauſe it is
thy doing.

And

And thou orderest mine infirmities, as † *thou Orderest all things else, in Number, weight, and Measure.*

† *Wisd. 11. 20.*

So that I know they shall not be too many, nor too Heavy, nor continue more days or Hours, than thou seest Suitable to thy Goodness, and my weakness.

If ease is *long delayed, and his Spirit is almost wearied, let him ever and anon, put up such short Petitions as these.

* *Pf. 130. 5.*

* *I wait for the Lord, my Soul doth wait, and in his word do I hope, Amen.*

† *Pf. 71. 14.*

† *I will hope continually, and will yet Praise thee more and more, Amen.*

* *Pf. 27. ult.*

† *2 Tim. 1. 12.*

* *O! Tarry thou the Lords Leisure, O my Soul. † I know whom I have Believed, and in * Due Season I shall reap if I faint not.*

* *Gal. 6. 9.*

† *Job 13. 15.*

† *Tho. he kill me, yet will I trust in him, Amen.*

Remember, O! Lord, whereof I am made, and have compassion on mine infirmities, and lay not more upon me than I can bear.

† *2 Cor. 12. 9.*

Let *thy Grace be sufficient for me, Amen.

Lord encrease my Patience, or abate my Pains. *Amen.*

If he is ready to think or say, *he can bear no longer*, let him remember, that God knows that better than he.

And that when he can bear no longer, God will inflict no longer.

And who can say, how much, or how long, God's Grace shall enable a man to bear?

And the same Grace, that did enable him to bear it yesterday, is as powerful and as ready now, to enable him to bear as much again to day.

Yea, and till we are tried, we none of us know, what, or how long we can bear.

And Resolution, by God's Grace, can bear much, a great deal more, and a great deal longer, than we thought of. But if we are irresolute, any thing of trouble is difficult. And any Difficulty will conquer those, who come prepared, not to bear and strive with it, but to yield.

If his thoughts are disturbed, and his Devotions faint and broken, by reason of his weakness or pain; let him have Patience with himself,
and

46 *Of Patience in Sicknes.* Ch. 4.

and believe that God will have Patience with him too, and exact no more of him, whilst he is in that condition. And let him frequently say,

† Rom. 8. Under † *our infirmity*, the Spirit
26, 27. *helpeth us*, by holy and affectionate,
tho' *unuttered groans*: and he who
Searcheth the Heart, hears them.

Lord, I will Honour thee, by submitting my will to thine, and being content with my Sicknes. And when thou makest me sick, I will present thee with a sick man's offering, and Pray to thee the best I can with my sickly Faculties.

And from a sickly and feeble man, Good Lord accept a sickly and Feeble Supplication. *Amen.*

† Ps. 51. Lord, thou † *rejectest not the broken*
17. *Spirit*, despise not the brokenness of my Devotions, *Amen.*

* Mat. 21. Out of the Mouths of Babes and
16. *Sucklings*, thou hast *Perfected Praise*. Refuse it not out of my mouth then, O! God, which in the midst of all my weakness, is not more weak than theirs, *Amen.*

Ch. 4. *Of Patience in Sickness.*

47

Let him also be constantly mindful, to shew Patience and thankfulness towards those, who kindly attend about him. And not be fretful, and show uneasiness, on every little slowness or forgetfulness, or when things are not done for him, just when, and as he would have them.

And let him often say to himself, under any Temptations to uneasiness *with his Attendants.*

Lord, if they Err, even their Errors are governed and directed by thy hand which Errs not, and thou hast some wise and kind end to serve by it, either for my Soul or Body. Thou bringest about thy gracious purposes concerning me, by their Errours and oversights, as well as by their Care and Kindness.

And therefore instead of being angry at them, I humbly submit to thee, and look to have it turn'd to good, because it is thy doing, *Amen.*

Lord, enable me to receive all the Pains, which thou sendest upon me, with Patience; but all the kind Services which they seek to do me, with Thankfulness, *Amen.* Re-

Of Patience in Sickneſs. Ch. 4.

Remember, Lord, for them, all their charitable Services; but remember not againſt me, my fretfulneſs or uneaſineſs in the acceptance thereof, *Amen.*

Lord, enable them to conſider my weakneſs, and to Pity and bear with it; and enable me to watch againſt it, and not to fall any more into it, *Amen.*

And let him think it is now his work and Task, to ſhew an example, of Humility, Patience, Quiet Reſignation to the Hand that ſmites him, and of comfortable Hope and truſt in God, and a thankful Senſe of all his paſt and preſent mercies, to all viſitants.

And to arm him yet more thoroly with all this Patience, which is the virtue moſt particularly required and marked out, and yet moſt difficult to be exerciſed and preſerved in his Caſe :

Let him ſet before his Eyes, the far greater Tryals and Sufferings, of the ever Bleſſed Son of God Jeſus Chriſt.

Let him think within himſelf, and let it often be ſuggeſted to him
by

by others, that 'tis not for us to accuse God, for suffering our patience to be tryed, when he could thus suffer his Patience to be tryed.

That we are not to think much, at suffering Tryals deservedly, and for our selves ; when he refused not to suffer infinitely Greater, without having deserved to suffer any thing himself, but merely in Pity and kindness for others, yea for his Enemies.

Let him be reminded, that God has made Pain the way to pleasure, and that Jesus bore pains before he was fixed in ease.

That if the present pains are sad, Eternal pains are infinitely sadder, and that we need these here, to prevent our falling under those hereafter. And instead of repineing, that we are left still to suffer the pains of this world ; let him rejoyce and give God thanks, that we are delivered by his Mercy, and our Blessed Saviour's merits, from the endless and insupportable Anguish of the next World.

Instead of Repineing therefore, let him often say.

Thy

Thy will be done, O! my God, give me my evil things here, that I may have Everlasting Rest and joy with thee hereafter, *Amen.*

I am content to be a member of an afflicted Saviour, and to suffer with him, in Hopes at last thro' thy mercy to rejoyce and Reign with him, *Amen.*

* Mat. 10.

25.

* 'Tis enough, yea too much, O! Lord, *for the Servant to be as his Master.* Since he bore Sorrows, I will not refuse them, but meekly bear them after him whilst thou pleasest, and Patiently wait to be eased thereof at thy time, *Amen.*

Lord, thou art just in my Sorrows, thou art kind in them. I justifie thee, yea I thank thee for what I feel. I disclaim my own will, either about the bringing or removing of my Pains, and submit my Self wholly to take up with thine, *Amen.*

And during all the progress of the Sicknes, Devotions and Pious Thoughts, and set Prayers or short Ejaculations, are to be the Sick mans vital Breath, and should constantly be

be ſent up to God, whilſt he has Spirit left to offer them.

Let him be frequently enjoying the Prayers of the Church, from the Miniſter, or others.

And any of the Prayers hereafter following, for particular Graces, or for any of his Particular needs or deſires; not burdening himſelf with too many Prayers, or too long ones at once; but taking them as his Strength or Time Serves; or as employing his thoughts thereupon, to exerciſe not to burden them.

And when he is kept from reading, and uſing them himſelf; let ſuch of them, as he likes or deſires, be read to him by his Friends, for him to follow, and put up to God with Holy deſires.

And when he wants leiſure, or Strength for longer, let him diſtinguiſh minutes, or the ſmall Portions of his time, with ſhorter Petitions and Ejaculations.

He may be often affectionately repeating the Lords Prayer. Or any Particular Petitions thereof, as *thy King-*

Of spending Sick bed hours. Ch.4.

Kingdom come; thy will be done in Earth as it is in Heaven; Forgive us our Trespases, as we forgive them that Trespas against us; Lead us not into Temptation, but deliver us from evil; or the like, as best Suits with his present needs, or desires. Or any of the forementioned short Petitions and Ejaculations, which he may be often repeating, and devoutly offering up from his own Memory, or the Reading of his friends; or any others, which his own mind, or their Discourses, shall supply him with.

And let the sweet name of Jesus, be often in his mouth, but oftner in his Heart: and let him think that the Blessed name of a Saviour, cannot be to much upon the Soul, or too deep in the desire of a lost Sinner.

Let him therefore say, Jesu have mercy on me.

Jesu! Thou art the Rock of my Hope, Thou art my Love, and my Life, and the Chief object of my desire.

Lord Jesu, thou alone art my Saviour.

And that he may still be stored with matter for such devout thoughts

thoughts and Ejaculations, when he is not fit to read himself, let them read to him, either some of the Scriptures, Hymns, or Prayers, hereafter discribed for the use of Sick Persons: or some convenient Portion out of the Penitential Psalms; or something about the Sufferings of our Saviour; or some part of any profitable Discourse, concerning Repentance, or Patience, or Trust in God, or Thankfulness, or concerning Death, and Judgment, Heaven, or Hell.

Let their Discourses also be Savory, and minister thoughts fit for the Seriousness, or for the Comfort or Service of men, who look upon themselves, as taking leave of this World, and going to meet their Lord.

Let them seek to Spiritualize accidents, and take occasion from all that happens, to raise up the Sick mans thoughts to devout and Profitable Reflexions, So that he may not want the offer of a good thought, as oft as he is free and ready for it.

If he awakes more easie, let them Bless God for the ease, and observe
how

how Tenderly he proportions Tryals to our weakness, considering what we can bear, as a Tender Father doth. How seasonably he sends Relief, and how sweetly we relish it after sharp Sorrows, and how from their Experience of the Seasonableness of his Succour in this case, they should learn to trust him, if he sends upon them more Agonies, and quietly to wait for him, hoping he will not stay then, more then he has done now, past the due Time.

Or if he awakes under more pain and disturbance, let them suggest to him, that if 'tis great, 'tis like to be the shorter; that God knows best, how much, and how long we can bear; that he is in good and merciful hands, whilst he is in his, and should be quiet under them; that he must wait on God, who loves to be waited on, and Loves to try Faith and Trust, before he recompence it with the desired Blessing.

On all occasions, of any Benefits received, either by Food, or by Physick, or by Sleep; and likewise on any want of them; or on any occur-

occurrence or discourse that comes before them, they will be acceptable and useful Friends indeed, if they can shew dexterity in railing up the Devout Sick mans mind to some Pious thoughts, or virtuous Resentments or desires about the same, to make him reflect on the Power, the Patience, the Mercifulness, or the Faithfulness of God; or upon the Wickedness, and Folly of men; the vanity of worldly things; the Serviceableness of Religion, and Holy affections; the Happy end of Trust in God; the Temptations and Dangers of health and ease, the advantage of Sickness, the Blessed fruits of Patience, and the Recompences that shall crown it at the last.

And if at any time he Receives not their Discourses, or their other Services, with that Willingness, and Easiness, which they would expect from him; let them wait another opportunity, and not slacken their good Offices, but only Study how to time them better, or make them more agreeable to him on the next occasion; not taking things ill from him in this condition, but pitying what
would

would provoke them at another time.

Or if he seems troubled, as ingenuous and kind Natures are apt to be, that his Disease makes him so troublesome as he is to his Friends; let them suggest to him, that Friends are born for Adversity, and to bear a part of each others troubles. And that the same wise orderer, who sends him the trouble of his Pains and Sickness, sends them also the Trouble of their Attendance, and doth equally expect a willing and cheerful Reception of their Respective Troubles from both.

And in the Visits they pay the Sick, let not the Desire they have of seeing him, make them any ways incommodious, or uneasie to him. Sometimes Sick Persons can ill bear noise; or would be troubled, not relieved, by the Presence of others; or when their Spirits are a little freer, and more refreshed, having but little time, or free thoughts left, they would have them to themselves, and can ill Complement them away to please others. And 'tis not for wise and kind Friends
to

Ch. 4. and *Ministring to sick Persons*: 57

to break in upon them, when they would be alone ; but only when their company would be acceptable, or may be Helpful to them.

And besides all the Prayers, and devout Thoughts, which he puts up thus for himself, let him also desire the Prayers of others. Let him send to desire the Prayers of the publick Congregation. And if he send Almes at the same time, good prayers will be more like to prevail for him. And when he takes his leave of any Friendly Visitants, let him desire them to remember him in theirs ; shewing thus on all occasions, that his Eye is unto God in all his sickness, and that he looks to reap most benefit from good prayers.

And by such ways and thoughts as these, may the sick person set himself to this *second* part of his Task, viz. *The bearing of his Pains and Weakness with Patience, Resignation of himself, Thankfulness, and Trust in God, and such Resentment of things, and Reflections on them, as are fitting for a sick Bed.*

C H A P. V.

*Of his Carriage in his last Extre-
mities, and under the near Ap-
proach of Death.*

AND when sickness goes on to Extremities, and Death approaches that calls louder to him to
 † *Matt. 23.* † *Trim up his Lamp,* and dress his
 6, 7. *Soul to meet the Bridegroom;* but 'tis only with the same Habits, whereof I have been hitherto speaking. A Dying Man is not distinguished from a sick Man, by the difference of his Habits, but only by a greater care and exactness in putting of them on. The same Thoughts and Desires besit him; but when he is expiring, he would be glad, if his strength will serve, to send them up in a brighter and a hotter flame. So that when he comes to die, he must hold on the same Exercise, of Repentance, Patience, Faith,

Faith, Thankfulness, Devotion, and the like; but only seek to put forth more Zeal and Fervour in them, if he has bodily strength enough so to do, or else be content and rest satisfied to do it as his strength will serve him.

And let him welcome Death when God sends it, and say.

Lord, my times are in thy hand, and thou knowest best when 'tis fit for me to depart this World.

And thy time shall be mine, and I am now willing to come to thee, since thou see'st fit to call me. *Amen.*

I willingly receive my Death, and think 'tis time for me to die, if thou doest, because Life now is grown very uneasie to me, and every day brings much more evil than good, and is more my Burden than my Blessing.

I receive it from thee, O! Lord, as my passage to a better Life, and am not only willing, but thankful, to change Weariness for Rest, and Earthly Sorrows for Heavenly and Everlasting Joys. *Amen.*

60 *Of Carriage at the Approach of Death,*

If the Dying persons have lived ill and loosely, they have Reason indeed, if God please, to desire to live longer, that they may learn to live better, and may be more perfect before they Die. Yea, and even good persons do many times desire the same, since the best may mend, and still grow better.

But let such good Souls think with themselves, that if they should live longer, yet living on in the same frail Natures, peradventure more days would still heap up more Frailties and Infirmities to make them still more afraid of Death; and they would be more imperfect, and less fit to die then, than they are now. So that 'tis best to let God chuse for them, and be willing to Die when he pleases.

If he would not leave the ordering and Expences of his Funeral, to the Discretion of his Friends, but is minded to give Directions about the same himself, let him declare where he desires they should lay his Body, and who should be desired to accompany it, and who to bear it to his Grave; and what Tokens of kind
Re-

Ch. 5. *and in the last Extremities.* 61

Remembrance shall be given to any of them. And if he see fit, he may order some of the smaller Gifts and Memorials of kindness, which I mention'd before at the making of his Will, to be given at that time.

In proportioning the Expences thereof, he should have regard to the Estate which he has to leave, and to his Rank and Station in the World. And in laying out the same, he will most comfort and benefit himself, by such ways of expence as best Honour God and profit others, such as satisfying the Hungry with Doles, and cloathing the Needy with Garments, and sending Gifts in Money (more or less as he pleases, and as suits with his Worldly Circumstances) to his own, or other adjacent Parishes, to be distributed among the poor thereof; or in such other Acts of Piety and Beneficence, as are fit to attend the Body of one, who both living in the World, and leaving it, was studious to be found doing good.

And when he is near about to leave the World, he may take a pious and solemn leave of it.

62 *Of Carriage at the Approach of Death,*

Let him call in his Parents, if he has any, to ask their pardon for any offence he ever gave them, and to beg their Blessing, and give them his Thanks for all their Love and Care of him. And also his Children to give them his Blessing, and charge them to keep upright and constant in God's Fear, and in loving and helping one another. And likewise his Friends, and Family, and Dependants, to receive his last Farewell.

Let him profess the great need he has of God's Mercy, and the good hopes he has through the Merits of Christ, and through his alone, to find it.

Let him profess also, that he Dies in the Faith of Christ, and repeat the Creed.

And that he hopes for the acceptance of his Faith and Repentance, in the Unity and Communion of Christ's Church, in which he Dies; and particularly, as a stedfast and sincere, though unworthy Member, of the Church † &c. whose declared Belief he professes, whose way of Worship he heartily receives, and

† Here
mention his
own Church.

in

in whose Peace and Communion he has hitherto lived, and now dies.

Then let him profess, that he takes leave of the World in peace. And forgives all, both present and absent, as he desires himself God would forgive him. And that if any have ever taken any thing ill of him, he desires they would forgive him.

After which, let him send Messages to any absent Friends, whose Reformation he desires, whose Peace he seeks, or whose Love, or Favors, he would express either a just thankfulness, or a friendly sense of.

And as for themselves, let him thank them all, for all their good Wishes, and good Services, in his Life, and at his Death; and pray God to remember the same for their Benefit. And let him heartily beg their pardon, for all the Unreasonable, or Passionate, or unequal usage, which he had ever been guilty of towards any of them in his Health; for all the unnecessary trouble, which he has given to any of them by his weakness; but especially for all the provocation and offence, which he has given to any of them by his fret-

64 *Of Carriage at the Approach of Death,*
fulness and impatience, during the
time of his sickness.

And then let him charge all about
him, to keep constant in the Faith,
and firm in the Unity of the Church,
and endeavour to confirm them in the
ways of Piety, Sobriety, Justice, & Cha-
rity, and to warn them against falling
from any of them for any Intrests or
Injoyments of this World, or if at
any time they do, against delaying
Repentance, or growing hardened
and secure under their Fall.

Then let him exhort them all to
keep Peace among themselves, espe-
cially those who are concerned in
the Division of his Estate; And de-
sire all their prayers to assist him in
his Agonies. And so recommend
them all to God's Mercy, praying
that he will keep them all stedfast in
his fear, and safe under his care,
whilst they live; and give them all
comfort, when they come into his
condition; and bring them all at
last, to meet together again in his
Heavenly Kingdom.

After this, he may tell those
Friends, who attend more about him,
that in his departure, he desires he
may

may have no disturbance to lengthen out his Pains, and molest his Passage. And therefore if any of them think they cannot contain themselves, and govern their Grief, nor see him Die without bursting into passionate Out-crys and noisie disturbance, to call back his retiring Spirit, let him beg them to withdraw when his Death approaches, and pray for him and vent their own grief by themselves. But if any of them can stand by, and accompany him in silence, if they happen then to be about him, he may desire that they would stay to assist him with their Prayers in his last Agonies, and recommend his departing Soul to God at his last Breath.

After he hath taken such Religious, and solemn leave of all his Friends; he has nothing left to do, but whilst his strength serves, to employ his Spirit in Holy Thoughts and Desires as he did before, and devoutly and willingly wait God's time for his change.

And under this expectation, let him often say.

66 *Of Carriage at the Approach of Death,*

My Flesh and my Heart faileth, but thou art the strength of my Heart, and my Portion for ever, Ps. 73. 26.

Lord, strengthen me in my last Agonies, and guard me from all Frights and Molestations of the Enemy. *Amen.*

I have a good Master, for Jesus that most Blessed of all Names, is my Master, and I will neither be afraid, nor unwilling to go to him.

For whom have I in Heaven, Lord, but thee? And there is none upon earth that I desire besides thee, Ps. 73. 25.

I desire to be Dissolved, and to be with Christ, Phil. 1. 23.

Sweet Jesu, come quickly, Amen.
Rev. 22. 20.

Yea, as the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O! God.

My Soul thirsteth for God, for the living God, when shall I come and appear before God? Ps. 42. 1, 2.

Lord I come to thee, receive me out of thine abundant Mercy.

I come to thee, and him who cometh unto thee, thou wilt in no wise cast out. *Jo. 6. 37.*

Lord

Ch. 5. *and in the last Extremities.* 67

Lord Jesu, receive my Spirit. Amen.

Acts 7. 59.

Receive me according to thy word,
and I shall live, and shall not be dis-
appointed of my hope.

Because I live, ye shall live also.
Amen. *Jo. 14. 19.*

Blessed is that Servant, whom his
Lord when he cometh shall find watching.
Luc. 12. 37.

All the days of my appointed time,
wilt I wait, till my change come. *Job*
14. 14.

O! Father, pity me † *as a Fa-* † *Pf. 103.*
ther Pityeth his Children, and receive †
me † *for whom thou hast laboured,* and † *Jon. 4.*
hast made me what I am. †
10.

O! Jesu, Saviour of Sinners, save
me whom thou hast Redeemed with
thy Blood, which is too dear a price
to be thrown away in a lost Purchase.

O! Holy Ghost, the Sanctifier and
Comforter, now finish in me thine
own work, and comfort up my faint-
ing Spirit.

O! Holy, Blessed, and Glorious
Trinity, I have humbly served and
feared thee, tho' in much Frailty,
[† all] my Life; receive and com- † *or in*
fort me now at my Death. *Amen.*

C H A P.

C H A P. VI.

*Of Care, and Treatment of
the Dead.*

AS soon as the Dying Person has breathed his last, his surviving Friends, especially they whom he has intrusted with the care and Disposal of his Body, must be very careful to Dress, and treat it Decently, till it be Decently interr'd.

Let it not lye too open to the Inquiries of the Curious, nor let any thing of it be exposed, which the Person if alive would blush at.

If he gave Orders for his own Funeral, those Orders are a Trust, which are Religiously to be observed. But if he has left it to them, they must Order the same, with as Prudent a Regard to his circumstances and worldly Estate, and with as much Decency, and wise-expression of Love and Respect to him, as they can.

can. And lay out what is fit, in Dressing out the Body, and interring it; in shewing Respect and Kindness, where he bore them; or where he ought them; and in Doles and Deeds of Charity, to the Poor and Needy.

In these layings out, they should not spend more than is meet, nor lavish any thing away, vainly, or imprudently.

And on the other Hand, they need not Scruple, some well chosen instances of expence, which are rather Honorary than useful, if there be Estate enough to bear them, and good Reason for them, and Moderation and Discretion shown in them.

For tho' this cost doth the *Poor no*

Good, as *Judas* † once objected; yet † *Mat. 26.*

it expresses their Love, and Respect 8, 9. & *Jo.*

to the Dead: and such expressions of 12. 4, 5.

esteem and kindness to them, who have Greatly deserved it, and can now make no more Returns of it, are Religious and well approved of both by God and Men. Our Blessed Lord

himself very kindly receiving * the * *Mat. 26.*

cost of the Rich Oyntment, which *Mary* 7, 10, 11,

Lazarus's Sister poured upon his Head, 12, 13. &

because she did it for his Burial. *Jo. 11. 2.* At

At the Funeral, when a Refection is brought, according to the Custom of the Place, to the Friendly Attendants of the Body before it is carried forth, to relieve their waiting, or their weariness; let it be Dealt among them with Great Moderation. Remembring, that these Guests come not, to gratifie and please their Palates; but to bear their Part in a Scene of Grief, and attend as Mourners.

† Ro. 12. 15. And let all who meet there, Remember, that they are come, *to † mourn with those that mourn*, and bear a part with the afflicted; and be careful, to shew themselves sensibly, and seriously affected, with their own or the surviving Relations Loss, according as there is just cause; however, with the loud Warning and Alarm to themselves, which is in these Providences.

Let them not talk lightly, or Pleasantly, nor ~~fall~~ into Discourses of News, or Markettings, or of other Worldly business.

For these neither suit with the Friendly Sadness, nor with the Religious Seriousness of that occasion,
and

and shew them to be little touched, either with their Friends Death, or with Thoughts and Expectations of their own.

But instead thereof, let them study each to employ themselves, and entertain their Company, with Thoughts and Discourses, about the Vanity, and uncertainty of all earthly Things; about the Sorrows, and benefits of Sickness; about the Troublesomeness, and Shortness of Life, the certainty that we shall all Dye, and the uncertainty of the Time when, and the Suddenness many Times of these Changes, and the Great need we all have constantly to expect, and prepare for them; and about the Hopes and Blessedness there is in Dying well, and the Happiness of that State where we shall Dye no more, nor ever have the Loss of any Dear Friends to Mourn for.

They may also Discourse of their Deceased Friends, especially when they have things to say of them to their Advantage: As how their Patience was tryed, and approved in their Sickness; how good God was to them, and how Submissive, and
Devout.

Devout they were towards him, what Good words they said, or Good works they did, or Comfort and Support they found; or any thing else belonging to them, either Living or Dying, for which they are fit to live in our Memory, and be examples for our instruction or imitation.

And when they come thus, to take up Good and Heavenly Thoughts, and to infuse them into one another, they will do Great Good to themselves, as well as Honour to their Friend, by paying him this last Office, and all return better than they came from the House of Mourning.

† Jo. 11.
35, 36.

When the Relations and Friends mourn and shew Decent sorrow for the Deceased, as tis fit they should, to shew they expect to find a want of them, or to express their Love, and value for them, as † *Jesus wept at Lazarus's Grave*, to show *how he loved him*; they must be careful, to Do it moderately, and Christianly. And Grieve for him like men, who know that God has taken him; and who have hope and comfort in Death, and after it; and believe, when a Pious Friend

Friend Dyes, that the living only have lost, but that the Deceased has got by Dying. But they must not repine against God, who has taken their Friend away; nor mistrust his Care to provide for them, now their Friend is gone; nor grow out of Humour, or unthankful for all his other Mercies, because they are deprived of this; nor let their Grief be excessive or obstinate, and refuse to be comforted, † *as they who have no Hope.* † 1 Thef. 4. 13.

Particularly, let them not refrain going to Church, for such a certain space of Time, or number of Weeks, after a Dear Wife or Husbands Death, as the manner of some is; which I think is a very ill chosen expression of Grief, or Ceremony of Mourning. For this looks, as if we were out of Humour with God, because he has taken our Friend from us; and is very unsuitable, to that Patience, and Thankfulness, which we ought to express; and to that Devotion, which we not only ought, but need to use, on such occasions. For these Changes, should not make us less Religious, but more;

more; and call us to God, and his House and Service, instead of Driving us from them. The House of God, is the House of comfort; and in our affliction, we have the more need to run to it, to be eased of our Sorrows, as well as to show our intire Submission and Service to that most Wise and good Hand, which has now Disposed of our Friend, and in his Due time will Dispose of us too to his own mercy.

And as for the Mourning of the Survivor, when God has this way parted dear Pairs, the Memory of the Deceased should not easily wear off, but stick fast and long with the Living, as is very fit, both in Respect to the Dead, and in Decency and due Regard to the censure of the Wise and Sober part of the World. And unless the Circumstances or needs of Families, are very extraordinary and Pressing for them to change their condition sooner, they should at least wait the Time, which Custom and good Report have fixed in mourning for the Dead, before they forget their Sorrows, or hearken to any motions of exchanging them for new Joys. Lastly,

Lastly, the Executors and nearest Relations may still further shew their kindness and careful Respect, and Deserve well of their Deceased Friends, by being very studious to keep Peace among themselves; and, if any Clauses of the will are not clearly worded, or any matters about the Estate are left lyable to Dispute, by Composing them amicably among themselves without suits, that the contentions of the Living may not spoil or disparage the Kindness, nor ever be laid by God, or men, to the Neglect, or carelessness of the Dead.

By fulfilling their Wills punctually, and giving to every one at their Time, with Good-will, and without unnecessary trouble, or Delays, what is really intended for them, and Due to them thereby.

Yea, by having Regard, to what was fit for them to Order, tho' they forgot to Order it: Or, what they needed to Order, but could not, as Payment of Debts which they left not Estate enough to pay.

Th

The Law, indeed, will not compel them to pay beyond *Assets*, or what the Deceased has left them to pay out of. But Natural Affection, and the Virtue of Gratitude, in near and dear Kindred, especially in Children towards their Parents, may call for more than any humane Law doth.

For Children have received abundance from their Parents, and if ever they see them brought to want, they ought to look upon themselves as much in their Debt, and greatly obliged in Gratitude * *to requite them* if they are able, which St. Paul calls *shewing Piety at home*. Especially to shew this Piety in doing such things for them, as they would most Desire to be done for themselves. And if these Deceased Relations had Liberty to speak their own mindes to us, I belive we should hear, that nothing lyes nearer to their Hearts, or would be more for their Ease or Comfort, than doing Justice for them where they owe it, or paying their just Debts is. And therefore to take these up, according to our Ability and Circumstances, and
reasona-

* 1 Tim. 5.
4.

reasonably to content and satisfy their Creditors, is a Great and Noble part of Religious Piety towards them, and a most Rewardable instance of Gratitude and Natural kindness. Which is of the more account, as being shown towards those, who tho' heretofore they have done much more for us, yet now can do nothing, either for us, or for themselves; and as being thereby an Office full of Humanity and Generosity, as well as of Gratitude and Piety.

Thus much I thought fit to premise, for a Brief Direction, to Sick or Dying Persons, how to manage and employ themselves when call'd by God to these Conditions; and also to the surviving Relations, how to discharge their Parts well upon the Death of Friends.

But for a more full Assistance, and Direction of their Practice or Devotions, I have laid together some choice Scriptures, and Composed particular Prayers, fit to Guide their Practice, and express their Devotion, on the several Duties

ties and Exigencies, of the State of Sick or Dying men, or of the surviving Kindred, when their Friends are taking from them. And these are contained in the Pages following.

PRAYERS

Prayers and Devotions

F O R

The State of Sickness.

*Scriptures, for the Duties,
and Needs of Sick Persons.*

Pfal. 39. and 130.	}	Pfal. 77. and
Job 7.		Pfal. 6.
Matt 25. to v. 14.	}	Isa. 38.
2 Cor. 5. to v. 12.		Heb. 12.

I. *Sickness and Afflictions are sent
and ordered by Almighty God,
and come on Errands of Mercy.*

Affliction cometh not forth of the
dust, neither doth trouble spring
out of the ground.

For

80 *Scriptures about the merciful ends*

*For God maketh sore, and bindeth up:
he woundeth, and his hands make whole.
Job 5. 6. 18.*

*1 Sam. 2. 6. I kill, and I make alive; I wound, and
I heal: neither is there any that can de-
liver out of my hand. Deut. 32. 39.*

*As many as I love, I rebuke and cha-
stise. Rev. 3. 19.*

*Even as the Father doth the Son, in
whom he delighteth. Prov. 3. 12.*

*For what Son is he, whom the Father
Chastiseth not?*

*So that if ye endure chastning, God
dealeth with you as with Sons.*

*But if ye be without chastisement,
whereof all are partakers, then are ye
Bastards, and not Sons. Hebr. 12.
7, 8.*

*You only have I known, of all the Fa-
milies of the Earth; therefore I will pu-
nish you for all your Iniquities. Amos
3. 2.*

*† Jam. 1.
12.*

*Behold then, † happy is the Man
whom God correcteth. Job 5. 17.*

*For when we are judged, we are
chastened of the Lord, that we should not
be condemned with the World. 1 Cor.
11. 32.*

And

And 'tis good for me, that I have been afflicted, that I might learn thy Statutes. Psal. 119. 71.

Our Earthly Fathers, indeed, chastened us after their own pleasure; but he for our profit, that we might be partakers of his Holiness. Heb. 12. 10.

So that I know, O! Lord, thy Judgments are Right, and that thou in faithfulness hast afflicted me. Psal. 119. 75.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, World without end. Amen.

And this Glory be to the Father, &c. may be added at the end of all the following Collections of Scripture, when they are used Devotionally.

E

II. How

II. How they are to be received.

I. With Repentance of their Sins.

BY sin came death, and death hath passed upon all men, because all have sinned. Rom. 5. 12.

I will make thee sick in smiteing thee, because of thy sins. Mich. 6. 13.

I will visit their offences with the Rod, and their sin with Scourges. Ps. 89. 32.

And when he slew them, they sought him, and return'd and inquired early after God. Ps. 78. 34.

In their affliction, they will seek me early, Hof. 5. 15.

And this such a Repentance,
as expresses it self.

1. In amendment of their sins.

When I bring them thro' the fire, 'tis to refine them like as silver is refined, Zech. 13. 9.

And

And by this [smiteing] shall the iniquity of Jacob be purg'd; and this is all the fruit, to take away his sin. Isaiah 27. 7, 9.

For when they be holden in cords of Affliction, then he sheweth them their work, and their transgressions that they have exceeded.

He openeth also their ear to Discipline, and commandeth that they return from iniquity. Job 36. 8, 9, 10.

And surely it is meet to be said unto God, I have born chastizement, I will not offend any more.

That which I see not, teach thou me; and if I have done iniquity, I will do no more. Job 34. 31, 32.

2. In reconciling themselves to those whom they have offended, and making satisfaction for injuries.

If ye forgive men their Trespases, your Heavenly Father will also forgive you.

But if ye forgive not men their trespases, neither will your Father forgive your trespases. Mat. 6. 14, 15.

And if thou bring thy gift to the Altar, and there remembreth that thy Bro-

ther hath ought against thee; go thy way, first be reconciled to thy Brother, and then come and offer thy Gift. Matt. 5. 23, 24.

Oppress not any, restore the Debtor his pledge, and spoil none by violence, but withdraw thy hand from iniquity, and deal truly, and thou shalt surely live. Ezek. 18. 7, 8, 9.

Loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free.

And then shalt thou call, and the Lord shall answer thee; thy Righteousness shall go before thee, and his Glory shall be thy reward. Isa. 58. 6, 8, 9.

But without such Reparations of Wrongs done, He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons, Col. 3. 25.

And keep not wrongful gettings, to leave thine Heir rich: For better is a little with Righteousness, than great Revenues without Right. Prov. 16. 8.

Nor think of appeasing God by giving Alms, till thou hast first done Justice: For I the Lord love judgement, I hate Robbery for Burnt-Offering, II. 61. 8.

3. In Alms Deeds.

Break off thy ſins by Righteouſneſs, and thine iniquities by ſhewing mercy to the poor. Dan. 4. 27.

For by mercy and truth iniquity is purged. Prov. 16. 6.

Water will quench a flaming fire, and Alms maketh an atonement for ſin. Eccluſ. 3. 30.

Sell that ye have therefore, and give Alms: Provide your ſelves Bags which wax not old, a treaſure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth. Luke 12. 33.

And make to your ſelves friends of the Mammon of Unrighteouſneſs, that when ye fail they may receive you into everlaſting habitations. Luk. 16. 9.

And charge them that are rich in this World, that they be rich in good works, ready to diſtribute, willing to Communicate.

Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on Eternal Life, 1 Tim. 6. 18, 19.

Scriptures about Repentance

Deal thy bread to the hungry, and bring the poor that is cast out to thine house. When thou seest the naked cover him, and hide not thy self from thine own flesh.

Then shalt thou call, and the Lord shall answer thee; thine health shall spring forth speedily, and thy Righteousness shall go before thee, and the Glory of the Lord shall be thy reward. Isa. 58. 7, 8, 9, &c.

Because that Alms do deliver from death, and suffereth not to come into darkness. Tob. 4. 10. and c. 12. 9.

It shall deliver thee from all affliction, when it is shut up in thy Store-houses.

It shall fight for thee against thine Enemies, better than a mighty shield, and a strong spear. Ecclus. 29. 12, 13.

Blessed therefore is he that considereth the poor, for the Lord will deliver him in time of trouble. Ps. 41: 1.

4. In Penitential Confessions, and earnest Prayers for God's Pardon of our Sins.

There is no soundness in my flesh, because of thine Anger; neither is there any rest in my bones, because of my sin.

For

For mine Iniquities are gone over my head; as an heavy burden, they are too heavy for me.

I will declare mine iniquity, I will be sorry for my sin. Ps. 38. 3, 4, 18.

I have sinned, what shall I do unto thee, O! Thou preserver of men? Job 7. 20.

Lord, be merciful unto me, heal my Soul, for I have sinned against thee, Ps. 41. 4.

O! Remember not against me former iniquities; let thy tender mercy speedily prevent me, for I am brought very low. Ps. 79. 8.

Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me for thy goodness sake. Ps. 25. 7.

According to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. Ps. 51. 1, 2.

Thou hast chastized me, and I was chastized, as a Bullock unaccustomed to the Yoke: Turn thou me, and I shall be turned, for thou art the Lord my God.

Scriptures about Trust in God

Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Jer. 31. 18, 19.

Glory be to the Father, &c.

II. With Trust in God.

1. Trusting him with themselves.

TRust in the Lord at all times, ye People, for God is a refuge for us. Ps. 61. 8.

The Lord is a refuge in times of trouble. Is. 9. 9.

Why art thou disquieted within me, O! My Soul? Hope in God. Ps. 43. 5.

For he shall be kept in perfect peace, O! God, whose mind is stayed on thee. Isa. 26. 3.

And therefore what time I am afraid, I will trust in thee. Ps. 56. 3.

I will trust, and not be afraid. Isa. 12. 2.

I will hope, and also quietly wait for the Salvation of the Lord. Lam. 3. 26.

For

*For he that believeth, will not make
hast. Isa. 28. 16.*

*Therefore when I look unto the Lord,
I will wait for the God of my Salvation.
Mich. 7. 7.*

*I will not be afraid of evil tidings, for
my heart is fixed trusting in the Lord.
Ps. 112. 7.*

*And tho I walk thro' the valley of the
shadow of Death, I will fear no evil:
For thou art with me, and thy rod and
thy staff, they comfort me. Ps. 23. 4.*

*Yea, tho he slay me, yet will I trust
in him. Job 13. 15.*

2. Trusting him with their Friends
and Families.

*And all my cares for my Wife, and
Family, and Friends, I cast on thee,
for thou carest for us. 1 Pet. 5. 7. Psal.
55. 22.*

*For in thee, O! Lord, the Fatherless
findeth mercy. Hos. 14. 3.*

*And thou hast said, Leave thy Fa-
therless Children, I will preserve them
alive, and let thy Widows trust in me.
Jer. 49. 11.*

*And I never saw the Righteous forsaken,
but his seed is blessed. Ps. 37. 25, 26.*

Scriptures about Trust in God

The Generation of the upright shall be blessed.

Riches shall be in his house, and his Righteousness endureth for ever.

Surely he shall not be moved for ever, but shall be in everlasting remembrance. Ps. 112. 2, 3, 6.

For when their Father and Mother forsake them, then doest thou take them up. Ps. 27. 10.

Even thou, who art the Father of the Fatherless, and the Judge of the Widows, Ps. 68. 5.

And as a Mighty Redeemer wilt plead their cause. Prov. 23. 10, 11.

3. The Benefit of both.

And he who thus trusteth in the Lord, mercy shall compass him about. Ps. 32. 10.

Because thou hast made the Lord which is my refuge, even the Most High, thy Habitation :

There shall no evil befall thee, neither shall any plague come nigh thy Dwelling;

For he shall give his Angels charge over thee, to keep thee in all thy ways. Ps. 91. 9, 10, 11.

Behold,

Behold, the Eye of the Lord is upon them that fear him; upon them that hope in his Mercy.

To deliver their Soul from Death, and to keep them alive in Famine. Ps. 33. 18, 19.

And the Lord is a strong hold in the day of trouble, and he knoweth them that trust in him. Nah. 1. 7.

He Redeemeth the Soul of his Servants, and none of them that trust in him shall be desolate. Ps. 34. 22.

And they who know thy Name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee. Psal. 9, 10.

And Trust him,

1. To Temper the Sickness and Sorrows, to our Infirmities.

I will not leave thee altogether unpunish'd, but I will correct thee in measure, and will not make a full end of thee. Jer. 30. 11. and c. 46. 28.

And when Epaphroditus was sick, nigh unto Death, God had mercy on him; and not on him only, but on me also,

Scriptures about Trust in God

also, lest I should have sorrow upon sorrow. [hil. 2. 27.

In his wrath he will remember mercy. Habak. 3. 2.

And to the Upright, there ariseth light in the darkness. [f. 112. 4.

For he will not always chide, neither will he keep his anger for ever. [fal. 103. 9.

His Anger endureth but a moment, and in his favour is life: Weeping may endure for a night, but joy cometh in the morning. Ps. 30. 5.

He knows our frame, and remembreth that we are dust, and pitieth us like as a Father pitieth his Children, Ps. 103. 13, 14.

He remembreth that we are but flesh, a wind that passeth away, and cometh not again; and doth not stir up all his wrath. Ps. 78. 38, 39.

And he is faithful, and will not suffer us to be tempted above what we are able. 1 Cor. 10. 13.

2. To support us under them, and help us to bear them.

The Salvation of the Righteous is of the Lord, he is their strength in time of trouble.

And the Lord shall help them, because they trust in him, Ps. 37. 39, 40.

The Lord will strengthen him upon the bed of languishing ; he will make all his bed in his sickness. Ps. 41. 3.

And we have not an High Priest, which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need. Heb. 4. 15, 16.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Heb. 2. 18.

And my Grace is sufficient for thee, my strength is made perfect in weakness, 2 Cor. 12. 9.

I said, indeed, in mine haste, I am cut off from before thine Eyes ; nevertheless thou heardest the voice of my supplications,

Scriptures about Trust in God

plications, when I cryed unto thee. Psal.
31. 22.

Even when my Soul fainted within
me, I remembred thee, and my Prayer
came in unto thee. Jon. 2. 7.

Wait thou on the Lord then, be of
good courage, and he shall strengthen
thine heart. Ps 27. 14.

For he hath said, I will never leave
thee, nor forsake thee.

So that we may boldly say, I will not
fear, for the Lord is my helper. Heb.
13. 5, 6.

Yea, tho I walk thro the valley of
the shadow of Death, I will fear no evil:
For thou art with me, thy rod and thy
staff, they comfort me. Ps. 23. 4.

3. To Deliver us from them, or
make us Gainers by them.

See more afterwards in Scrip-
tures for Deliver-
ance, and Recovery.
p. 115. &c.

Call upon me in the day of trouble,
and I will deliver thee, and thou shalt
glorifie me. Ps. 50. 15.

Behold the Eye of the Lord is upon
them that fear him, upon them that hope
in his mercy.

To deliver their soul from Death.
Ps. 33. 18, 19.

He is their ſtrength in the time of trouble.

And he ſhall help them, and deliver them: He ſhall deliver them, becauſe they truſt in him. Pf. 37. 39, 40.

We know that all things work together for good, to them that love God, Rom. 8. 28.

And tho' many are the afflictions of the Righteous, yet the Lord delivereth him out of them all. Pf. 34. 19.

For the Lord he kills, and he makes alive; he wounds, and he heals. Deut. 32. 39.

He bringeth down to the Grave, and bringeth up. 1 Sam. 2. 6.

And that, when we have the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God who raiſeth the Dead. 2 Cor. 1. 9.

Glory be to the Father, &c.

III. They

III. They are to be received with Faith in Gods Preci- ous Promises.

THIS is a Faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save Sinners, 1 Tim. 1. 15.

If any man Sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 Jo. 2. 1, 2.

O! Death, where is thy Sting? O! Grave, where is thy Victory?

The Sting of Death is Sin, and the Strength of Sin is the Law.

But thanks be to God, which giveth us the Victory thro our Lord Jesus Christ, 1 Cor. 15. 55, 56, 57.

Who shall lay any thing then, to the charge of Gods Eleet? it is God that Justifieth. Who is he that condemneth? it is Christ that Dyed, yea rather that is risen again, who is even at the Right hand of God, who also maketh intercession for us, Rom. 8. 33, 34.

And

And he hath promised, *I will never leave thee nor forsake thee*, Heb. 13. 5.

He will give the Holy Spirit to those that ask him, Luk. 11. 13.

He will not suffer you to be tempted above that ye are able, but will with the Temptation also make a way to escape, that ye may be able to bear it, 1 Cor. 10. 13.

And this is the Promise that he hath promised us, even Eternal life, 1 Joh. 2: 25.

He hath said, Repent, and be converted, and your Sins shall be Blotted out, Acts 3. 19.

For if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness, 1 Joh. 1. 9.

And whosoever confesseth, and forsaketh his Sins, shall find mercy, Prov: 28. 13.

And if ye forgive Men their Trespases, your Heavenly Father will also forgive you your Trespases. Matt. 6. 14.

And break off thine iniquities by giving to the Poor. Dan. 4. 27. For by mercy and truth iniquity is purged, Prov. 16. 6. And Mercy rejoiceth against Judgment. James 2. 13.

And

98 *Scriptures about Faith in Sicknes.*

And having these Promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7. 1.

Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked. Eph. 6. 16.

Putting on the breast-plate of Faith and Love, and for an helmet the Hope of Salvation. 1 Theff. 5. 8.

And trust in the Lord, and he shall save thee.

And know, that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thousand Generations. Deut. 7. 9.

His promises, are all yea, and Amen. 2 Cor. 1. 20.

His word is tryed, and he is a Buckler to all them that trust in him. 2 Sam. 22. 31.

Glory be to the Father, &c.

IV. With

IV. With Thankfulness.

SHall we receive good at the Hand of God, and shall we not receive evil? Job 2. 10.

The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. Job 1. 21.

It is the Lord's mercy, that we are not suddenly consumed. Lam. 3. 22.

Yea, and it is good for me that I have been afflicted, that I might learn thy Law. Ps. 119. 71.

And thou out of very faithfulness, hath caused me to be troubled. Ps. 119. 75.

For because the wicked have no changes, therefore they fear not God. Ps. 55. 19.

Blessed therefore is the man whom thou chastenest, O! Lord, and teachest him out of thy Law.

That thou mayest give him rest in the Days of Adversity. Ps. 94. 12, 13.

Glory be to the Father, &c.

V. With

V. With Patience.

1. Patience towards God, in Submission and Resignation of our Selves to his Holy Will.

WOE be to the man that hath lost Patience, for what will he do when the Lord shall visit him? Ecclus.

2. 15

Humble your selves under the mighty hand of God, that he may exalt you in due time. 1 Pet. 5. 6.

For our Fathers after the flesh corrected us, and we gave them Reverence; and shall we not much rather be in subjection to the Father of Spirits? Heb. 12. 9.

Thy Will be done in Earth, as it is in Heaven. Mat. 6. 10.

Father, if it be possible, let this Cup pass from me; nevertheless, not as I will, but as thou wilt. Mat. 26. 39.

Shall we receive good at the hand of God, and shall we not receive evil? Job 2. 10.

It is the Lord, let him do what seemeth him good. 1 Sam. 3. 18.

And

And if he thus ſay, I have no delight in thee : Behold ! Here am I, let him do to me as ſcemeth good to him.
2 Sam. 15. 26.

And in maintaining this Patience
and Reſignedneſs, oppoſite,

1. To Striving and Reluctance, and
Riſing up againſt God.

Why doſt thou ſtrive againſt him, for
he giveth no account of his matters ?
Job 33. 13.

Woe unto him that ſtriveth with his
Maker : Let the Potter ſtrive with the
Potſherds of the Earth : Shall the clay
ſay unto him that faſhioneth it, what ma-
keſt thou ? If. 45. 9.

Submit your ſelves therefore to God.

And humble your ſelves in his ſight,
and he ſhall liſt you up. Jam. 4. 7. 10.

For if their uncircumciſed hearts be
humbled, and they accept of the puniſh-
ment of their iniquity ;

Then will I remember my Covenant.
Lev. 26. 41, 42.

2. To

2. To Unquietness, and Tumultuousness and Disturbedness of Spirit.

Why art thou disquieted within me, O! my Soul? Ps. 42. 11.

It is good, that a man should quietly wait for the Salvation of the Lord. Lam. 3. 26.

In your Patience therefore possess ye your Souls. Luk. 21. 19.

And whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low Estate.

For Gold is tryed in the fire, and acceptable men in the furnace of adversity. Ecclus. 2. 4, 5.

3. To Weariness, and Faintness and Dejection.

Thou hast born, and had patience, and hast laboured, and not fainted. Rev. 2. 3.

And my Son, despise not the chastening of the Lord, neither be weary of his correction. Prov. 3. 11.

If thou faint in the day of adversity, thy strength is small. Prov. 24. 10.

And

And consider Jesus, who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Heb. 12. 3.

For in due season, we shall reap if we faint not. Gal. 6. 9.

Ye that fear the Lord therefore, believe him, and your reward shall not fail.

Believe in him, and he will help thee.

But woe be to fearful hearts, and faint hands, and the sinner that goeth two ways.

Woe unto him that is faint-hearted, for he believeth not, therefore shall he not be defended. Ecclus. 2. 6, 7, 12, 13.

Why art thou cast down then, O! my Soul? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. Ps. 42. 11.

When I am weak, then am I strong, 2 Cor. 12. 10.

And tho the outward man perish, yet the inner man is renewed day by day.

Whilst we look not at the things which are seen, but at the things which are not seen: For the things which are seen, are Temporal; but the things which are not seen, are Eternal. 2 Cor. 4. 16. 18.

Let

*Let thy mercy, O! Lord, be upon me,
according as I hope in thee. Psal. 33.
22.*

4. Opposite to Hastiness, as it notes
Perseverance in waiting.

*We give thanks, remembering your Pa-
tience of hope. 1 Thess. 1, 2, 3.*

*And I wait for the Lord, my Soul
doth wait, and in his word do I hope,
Ps. 130. 5.*

On thee do I wait all the day.

*Mine eyes are ever towards the Lord,
Ps. 25. 5. 15.*

*I will hope continually, and will yet
praise thee more and more. Ps. 71. 14.*

*Ye have need of Patience, and the just
shall live by faith. Heb. 10. 36. 38.*

*Set your heart aright, and constantly
endure, and make not haste in time of
trouble. Ecclus. 2. 2.*

*And he that believeth, will not make
haste, Isa. 28. 16.*

*O! therefore tarry thou the Lord's
leisure, be strong, and he shall comfort
thine heart, and put thou thy trust in the
Lord, Ps. 26. 14.*

*For he will not always chide, neither
will he keep his anger for ever.*

He

He knows our frame, and remembreth that we are but dust.

And like as a Father pityeth his own Children, so the Lord pityeth them that fear him, Ps. 103. 9, 13, 14.

He hath not forsaken them that seek him, Ps. 9. 10.

He taketh pleasure in them, who hope in his mercy, Ps. 147. 11.

He is a very present help in trouble, Ps. 46. 1.

And behold! we account them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, Jam. 5. 11.

They shall not be ashamed, who wait for me, Isa. 49. 23.

And my soul wait thou only upon God, for my expectation is from him, Ps. 62. 5.

Wait for his mercy, but go not aside lest ye fall.

Cleave unto him, and depart not away, that thou mayst be encreased at thy last end. Ecclus. 2. 3, 7.

5. To Queruloufness and accusing God.

It is good for a man, that he bear the yoke in his youth.

He sitteth alone, and keepeth silence, because he hath born it upon him.

He putteth his mouth in the dust, if so be there may be hope.

Wherefore doth a living man complain? A man for the punishment of his sins? Lam. 3. 27, 28, 29, 39.

I was dumb, I opened not my mouth, because thou didst it, Ps. 39. 9.

I was as a man that heareth not, and in whose mouth are no reproofs, Ps. 38.

14.

For shall he that contendeth with the Almighty instruct him? He that reproveth God let him answer it.

But behold I am vile, what shall I answer thee? I will lay my hand upon my mouth, Job 40. 2, 4.

He was afflicted, yet he opened not his mouth: He is brought as a Lamb to the slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his mouth, Isa. 53. 7.

Motives

Motives to Patience.

Shall we receive good at the hands of God, and shall we not receive evil?
Job 2. 10.

The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord, Job 1. 21.

Shall the clay say unto him that fashioned it, what makest thou? Is. 45. 9.

And why doth a living man complain, yea, a man for the punishment of his sin? Lam. 3. 39.

I will bear the indignation of the Lord, because I have sinned against him, Mich. 7. 9.

And the Lord doth not afflict willingly, nor grieve the children of men, V. 33.

If need be we are in heaviness, 1 Pet. 1. 6.

And because all need, all are partakers of chastisements, Heb. 12. 8.

Even Jesus, tho he were a Son, yet learned he obedience by the things which he suffered, Heb. 5. 8.

So that it is out of very faithfulness, that he afflicteth us, Ps. 119. 15.

And whom he loveth he correcteth, even as a Father the Son, in whom he delighteth, Prov. 3. 11.

For when we are judged, we are chastened of the Lord, that we should not be condemned with the world, 1 Cor. 11. 32.

He chasteneth us for our profit, that we may be partakers of his holiness, Heb. 12. 10.

As Gold in the Furnace hath he tryed them, and received them as a burnt-offering.

He proved them, and found them worthy of himself; and having been a little chastized, they shall be greatly rewarded. Wisd. 3. 5, 6.

And these light afflictions, which are but for a moment, work for us a far more exceeding, and eternal weight of glory, 2 Cor. 4. 17.

Glory be to the Father, &c.

2. With Patience towards our Friends and Attendants.

Be patient towards all men, 1 Thess. 5. 14.

With

With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love, Eph. 4. 2.

Be gentle, ſhewing all meekneſs to all men, Tit. 3. 2.

And be not haſty in thy ſpirit to be angry, Eccluſ. 7. 9.

For he that is haſty of ſpirit, exalteth ſelf, Prov. 14. 29.

And a man that hath friends, muſt ſhew himſelf friendly, Prov. 18. 24.

3. *With patience with our ſelves, and with the heavineſs and brokenneſs of our own Spirit under Sickneſs.*

'Tis wrong ſaid, that God is hard, reaping where he has not ſown, and gathering where he has not ſtrow'd, Matt. 25. 24.

For 'tis only where much is given, that much ſhall be required, Luke 12. 48.

He remembreth that we are but ſiſh, Pſ. 78. 39.

He himſelf bore our ſickneſs, Matt. 8. 17.

And had the feeling of our infirmities.

And it behoved him to have so in all things, that he might be a merciful High-Priest, Heb. 2. 17. and c. 4. 15.

He attends unto our cry, when we are brought very low, Ps. 142. 6.

And will not forsake us, because our strength faileth, Ps. 71. 9.

Dying, as well as living, we are the Lords, Rom. 14. 8.

And fall asleep in him, 1 Thess. 4. 14.
Glory be to the Father, &c.

VI. Of Improvements thereof to Spiritual Advantages.

THat I should not be exalted above measure, there was given me a thorn in the flesh, 2 Cor. 12. 7.

She did not know, that I gave her Corn, and Wine, and Oyl.

Therefore will I return, and take away my Corn in the time thereof, and my Wine in the season thereof, Hos. 2. 8, 9.

And I will go, and return to my place, till they acknowledge their offences, and seek my face: in their affliction they will seek me early, Hos. 5. 15.

When

When my Heart is overwhelmed, lead me to the Rock that is higher than I, Ps. 61. 2.

So that altho' for the Time, no affliction seemeth joyous, but Grievous: yet afterwards it yieldeth the Peaceable Fruits of Righteousness, to those that are exercised thereby, Heb. 12. 11.

For he chastiseth us for our profit, that we may be partakers of his Holiness, Heb. 12. 10.

Glory be to the Father, &c.

3. Scriptures for the Bodily needs and desires of Sick Persons.

I. For Ease and Strength.

- 1. To pour out their Grief and Complaints.*

BEhold! *all Flesh is Grass, and all the goodliness thereof is as the Flower of the Field.*

The Grass withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it; but the word of our

Scriptures for Ease and Strength.

God shall stand for ever, II. 40. 6, 7, 8.

When thou, Lord, with Rebukes dost correct man for iniquity, thou makest his Beauty to consume away like a Moth: Surely every man is Vanity, Ps. 39. 11.

Thou hast weakned my strength in the way, and shortned my days, Ps. 102. 23.

Thine Arrows, O Lord, stick fast in me, and thy hand Presseth me sore.

There is no soundness in my Flesh, because of thine Anger, neither is there any Rest in my bones, because of my Sin.

I am troubled, I am bowed down greatly, I go mourning all the day long.

I am feeble and sore broken; I have roared by reason of the Disquietness of my Heart.

My Heart panteth, my Strength faileth me: as for the Light of mine Eyes, it also is gone from me.

My Lovers and my Friends stand aloof from my sore: and my Kinsmen stand afar off, Ps. 38. 2, 3, 6, 8, 10, 11.

Ps. 88. 4,
6, 7, 8. &
Ps. 69. 1,
2, 3.

My Spirit is overwhelmed within me, and my Heart within me is Desolate, Ps. 143. 4.

My Soul also is sore troubled; but, Lord, how long wilt thou Punish me? Ps. 6. 3.

2. To

2. To Pray for ease and mitigation thereof.

And now Lord, what wait I for?
truly my Hope is even in thee, Ps. 39. 7.

My Flesh and my Heart faileth: but
thou art the Strength of my Heart, and
my Portion for ever, Ps. 73. 26.

I Stretch out my hands unto thee, my
Soul Thirsteth after thee as a Thirsty
Land, Ps. 43. 6.

All my Desire is before thee, and my
Groaning is not hid from thee, Ps. 38. 9.

Hide not then thy Face from me, and
forget not my misery and Trouble,
Ps. 44. 24.

Cast me not off, nor forsake me when
my Strength faileth, Ps. 71. 9.

And rebuke me not, O! Lord, in
thine Anger, neither chasten me in thy
heavy Displeasure, Ps. 6. 1.

But remove thy Stroke away from me,
for I am consumed by the blow of thine
hand, Ps. 39. 10.

Wilt thou break a leaf driven to
and fro? and wilt thou pursue the dry
Stubble? Job 13. 25.

Oh! Spare me a little, that I may
recover

Scriptures for Ease and Strength

recover my Strength, before I go hence
and be no more, Ps. 39. 13.

Be not wroth ver y sore, O ! Lord,
neither remember iniquity for ever,
Is. 64. 9.

But turn from me that I may rest
till I accomplish as an hireling my day,
Job 14. 6. and Ch. 10. 20. 21.

Hear my Prayer, O ! Lord, and give
ear unto my cry ; hold not thy Peace at
my Tears, Ps. 39. 12.

Be merciful unto me, O ! Lord, for
I cry unto thee Daily.

And thou art good, and plenteous in
mercy, to all them that call upon thee.

Rejoyce the Soul of thy Servant ; for
unto thee O ! Lord, do I lift up my
Soul, Ps. 86. 3, 4, 5.

† Ps. 79. 8. And hear me † speedily, O ! Lord,
for my Spirit faileth, Ps. 143. 7.

And mine Eyes sail for thy word, say-
ing, when wilt thou comfort me ? Ps.
119. 82.

And make me hear of joy and glad-
ness, that the bones which thou hast bro-
ken may rejoyce, Ps. 51. 8.

Glory be to the Father, &c.

II. For Deliverance and Recovery from the same.

I.

IN thee, O! Lord, do I put my Trust,
let me never be ashamed, deliver me
in thy Righteousness; Ps. 31. 1.

Unto thee have I cryed, O! Lord,
and in the morning shall my Prayer, pre-
vent thee, Ps. 88. 13.

Hear my Prayer, O! Lord, and
hide not thy Self from my Petition.

Take heed unto me and hear me, how
I mourn in my Prayer, and am vexed,
Ps. 55. 1, 2.

Lord how long wilt thou be angry with Ps. 86. 3.
thy Servant that prayeth? Ps. 80. 4. 4, 5.

Save me for thy Names sake, and deli-
ver me in thy Strength, Ps. 54. 1.

Make thy Face to shine upon thy Ser-
vant, and save me for thy Mercies
sake, Ps. 31. 16.

O! Let it be thy Pleasure to deliver
me, make hast, O! Lord, to help me,
Ps. 40. 13.

And send out thy Light and thy
Truth, and let them lead me, and bring

Scriptures for Deliverance

me unto thy Holy Hill, and to thy Tabernacles, Ps. 43. 3.

II.

What profit is there in my Blood if I go down unto the Pit? Shall the dust praise thee? Shall it declare thy Truth? Ps. 30. 9.

Shall thy loving kindness be declared in the Grave? or thy Faithfulness in Destruction?

Shall thy wonders be known in the Dark? and thy Righteousness in the Land of Forgetfulness? Ps. 88. 11, 12.

The Living, the Living, he shall Praise thee; the Father to the Children shall make known thy Truth, Isa. 38. 19.

Thou hast been my Succor, leave me not, neither forsake me, O! God of my Salvation, Ps. 27. 9.

Thou art he that tookest me out of my Mothers Womb, thou wast my hope when I hanged yet upon my Mothers Breasts.

I have been left unto thee ever since I was born, thou art my God even from my Mothers Womb.

Our Fathers also hoped in thee, they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen; they put their trust in thee, and were not confounded, Ps. 22. 4, 5, 9, 10.

And the Poor shall not always be forgotten, and the Patient abiding of the meek shall not perish for ever, Ps. 9. 18.

O! Then deliver me, and let me not be confounded, for I have put my Trust in thee, Ps. 25. 19.

And men shall know, that this is thy hand, and that thou Lord hast done it, Ps. 109. 26.

Glory be to the Father, &c.

*On Receipt of Ease, or any
Abatement of Pain or
Sickness.*

BEhold! God is my Salvation: I will trust, and not be affraid; for the Lord Jehovah is my Strength and my Song, he also is become my Salvation.

Thou wast angry with me, O! Lord, thine Anger is turned away, and thou Comfortedst me, Isa. 12. 1, 2.]

Scriptures under want

He hath chastned me sore, but he hath not given me over unto Death,
Ps. 118. 18.

He knows our Frame, he remembreth that we are Dust.

And like as a Father Pityeth his Children, so the Lord Pitieth those that fear him, Ps. 103. 13, 14.

Glory be to the Father, &c.

IV. Under the Accidents of Sickness.

I. Want of Sleep.

ALL the night make I my Bed to swim, I water my Couch with my Tears, Ps. 6. 6.

For thou holdest mine Eyes waking, I am so feeble that I cannot speak.

My sore ran in the night, and ceased not; My Soul refused to be comforted.

I call to Remembrance my Song in the
† Ps. 4. 4. *night: I † commune with mine own Heart, and my Spirit maketh diligent search.*

Will the Lord cast off for ever, and will he be favourable no more?

Is his mercy clean gone for ever? doth his Promise fail for evermore? Hath

*Hath God forgotten to be Gracious?
hath he in Anger shut up his tender
Mercies?*

*And I said this is my infirmity: but
I will remember the works of the
Lord, surely I will remember thy won-
ders of old, Ps. 77. 2, 4, 6, 7, 8, 9,
10, 11.*

*Lord I remember thee upon my bed,
and meditate on thee in the night watches,
Ps. 63. 6.*

*I have remembred thy name, O! Lord,
in the night, and have kept thy Law,
Ps. 119. 55.*

Glory be to the Father, &c.

2. On Excess of pain and wea-
riness.

*Lord, thou hast set me, as a mark a-
gainst thee, so that I am a Burden to
my self.*

** In the day time I cry and cease * Ps. 22. 2.
not, and wearisome nights are appointed
to me.*

*When I lye down, I say when shall I
arise, and the night be gone? and I am
full of Tossings to and fro unto the dawn-
ing of the day, Job 7. 3, 4, 20.*

Thou

Scriptures on Excess

Thou wilt not suffer me to take my Breath, but fillest me with bitterness, Job 9. 18.

O! turn thee unto me, and have mercy upon me, give thy strength unto thy Servant, and save the Son of thine Handmaid, Ps. 86. 16.

Are not my days few? cease then, Lord, and let me alone that I may take comfort a little, Job 10 20.

O! spare me a little, that I may recover my strength, Ps. 39. 13.

And lay not more upon me, than I am able to bear, 1 Cor. 10. 13.

My Grace, sayest thou, is sufficient for thee, and my strength shall be made perfect in weakness, 2 Cor. 12. 9.

And in the multitude of my Thoughts within me, thy comforts, Lord, delight my Soul, Ps. 94. 19.

Glory be to the Father, &c.

3. On taking Physick.

Man liveth not by Bread alone, but by every word that proceedeth out of the mouth of God, Mat. 4. 4.

And it was neither Herb, nor mollifying Plaster that restored them to health; but thy word, O! Lord, which healeth all things.

For

of Pain and Weariness.

121

For thou hast power of Life and Death; thou ledest to the Gates of Hell, and bringest up again, Wisd. 16. 12, 13.

He that is our God, is the God of Salvation; and unto God the Lord belong the issues from Death, Ps. 68. 20.

The Lord hath created Medicines out of the Earth, and he that is wise will not abhor them.

And with such doth he heal men, and taketh away their Pains.

For of the most High cometh healing, and he hath given men Skill, that he might be honoured in his marvellous works, Ecclus. 38. 2, 4, 6, 7.

My time is in thy hand, therefore I trust in thee, O Lord, Ps. 31. 14, 15.

Oh! Send thy word and heal me, and deliver me from my Destruction, Ps. 107. 20.

Glory be to the Father, &c.

V. For

V. For Attendants about • Sick Persons.

I.

HE that is ready to slip with his feet, is as a Lamp despised in the thought of him that is at ease, Job 12. 5.

But to him that is afflicted, pity should be shewed from his Friends, Job 6. 14.

For a Friend loveth at all times, and a Brother is born for adversity, Prov. 17. 17.

And if your Soul were in my Souls stead, I would strengthen you with my mouth, and the moving of my lips should assuage your grief, Job 16. 4, 5.

But my Brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away.

As Brooks that are blackish with Ice, wherein Snow is hid.

What time they wax warm, they vanish; when it is hot, they are consumed out of their place.

Now

Now ye are nothing, you see my casting down, and are afraid.

Yea, you dig a pit for your friend, Job 6. 15, 16, 17, 21, 27.

II.

Whether one member suffer, all the members suffer with it; or one member rejoyce, all the members rejoyce with it, 1 Cor. 12. 26.

Distribute then to the necessity of Saints, and weep with those that weep, Rom. 12. 13, 15.

And he that sheweth mercy, let him do it with chearfulness, v. 8.

For God is not unrighteous to forget your work and labour of love, which ye have shew'd towards his Name, in that ye have ministered to the Saints, and do Minister, Heb. 6. 10.

I was sick, and ye visited me.

In as much, as ye have done it to the least of these my Brethren, ye did it unto me, Mat. 25. 36, 40.

And this is pure and undefiled Religion, to visit the Fatherless and Widows in their affliction, Jam. 1. 27.

And

An Hymn of Thanksgiving

And the heart of the wise is in the house of mourning ; for by the sadness of the Countenance the Heart is made better.

That is the end of all men, and the living will lay it to his heart, Eccles. 7.

2, 3, 4.

Glory be to the Father, &c.

VI. An Hymn of Thanksgiving for Recovery from Sickness.

I*N my wrath I smote thee, but in my favour have I had mercy on thee, Ps. 60. 10.*

The Lord hath chastned me sore, but he hath not given me over unto death, Ps. 118. 18.

Psal. 103.

3, 4.

In love to my soul, he hath delivered it from the pit of corruption, for he hath cast all my sins behind his back, Ps. 38. 17.

O ! Lord my God, thou hast considered my trouble, thou hast known my soul in adversities, Ps. 31. 7.

Thou

Thou healeſt the broken in heart,
and bindeſt up their wounds, Pſal.

147. 3.

And I cryed unto thee, and thou haſt
healed me.

And haſt turned for me my mourn-
ing into dancing, thou haſt put off my
Sack-cloath, and girded me with glad-
neſs.

To the end that my Glory may
ſing praiſe to thee, and not be ſi-
lent: O! Lord my God, I will give
thanks unto thee for ever, Pſ. 30. 2,

11, 12.

My Mouth ſhall ſhew forth thy
Righteouſneſs, and thy Salvation all
the day: For I know not the numbers
thereof.

And my Lips ſhall greatly rejoyce
when I ſing unto thee, and my Soul
which thou haſt redeemed, Pſal. 71.

15. 23.

O! Sing unto the Lord, ye Saints of
his, and give thanks at the Remembrance
of his Holineſs, Pſ. 30. 4.

And ye that fear the Lord, truſt in
the Lord, he is their help and their ſhield,
Pſ. 115. 11.

To

An Hymn of Thanksgiving

To the upright he maketh light to arise
in the darkness, Ps. 112. 4.

For his Anger endureth but a moment,
in his Favour is Life: Weeping may endure for a Night, but
joy cometh in the Morning, Psal. 30. 5.

I will offer the Sacrifice of Thanksgiving,
and will call upon the Name of the Lord, Ps. 116. 17.

And I will pay thee my Vows,
O! God, which my Lips have uttered,
and my Mouth hath spoken when I was in trouble, Psal. 66. 13,
14.

I will not hide thy Righteousness within my Heart,
I will declare thy Faithfulness and thy Salvation: I will
not conceal thy Loving Kindness and thy Truth from the great Congregation,
Psal. 40. 10.

I will pay my Vows unto the Lord,
now in the presence of all his People.

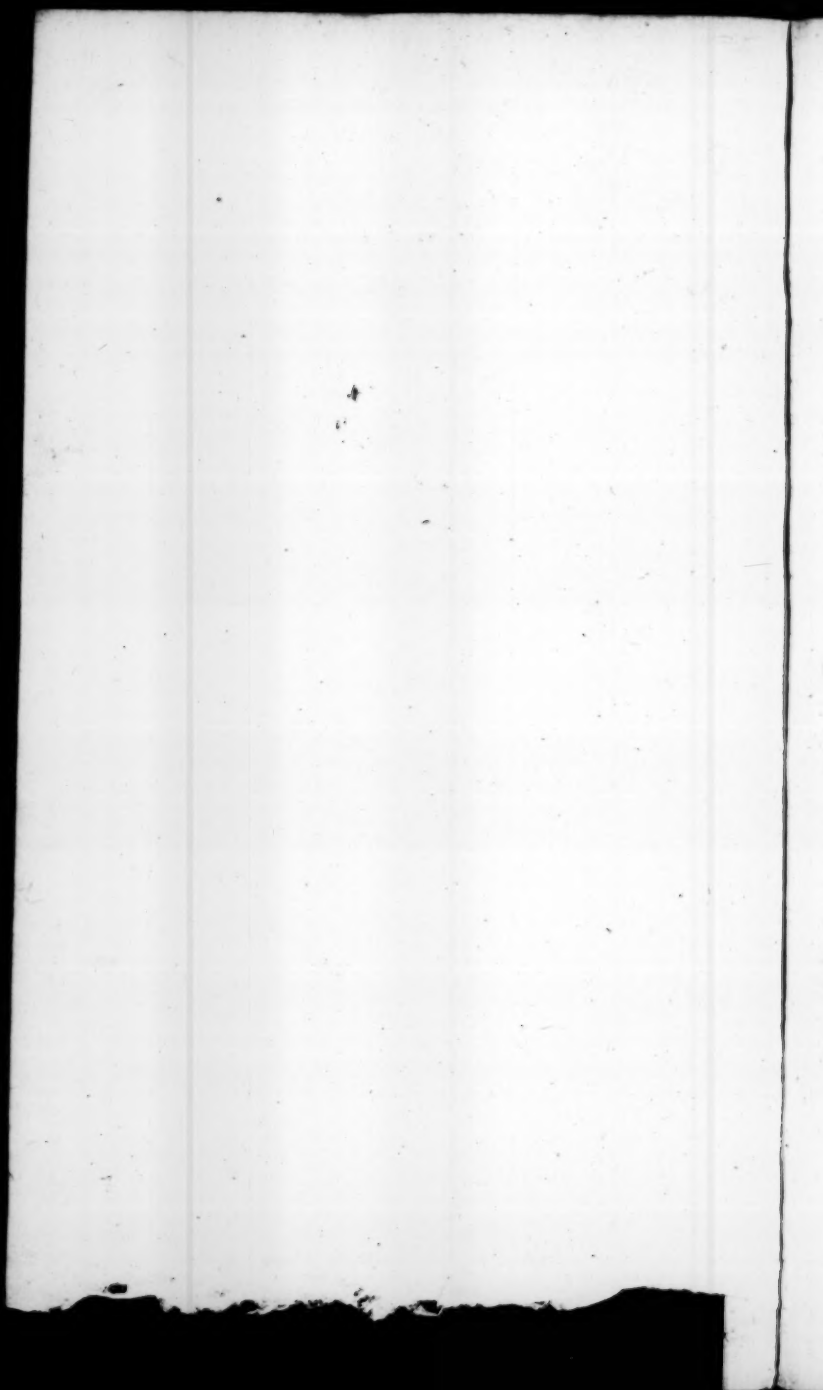
In the Courts of the Lord's House,
in the midst of thee, O! Jerusalem. Praise ye the Lord, Psal. 116. 18, 19.

Glory

*Glory be to the Father, and to the Son,
and to the Holy Ghost.*

*As it was in the beginning, is now,
and ever shall, be World without end.
Amen.*

PRAYERS



PRAYERS

FOR THE

Duties, and Needs

OF

SICK PERSONS.

I. *A General Prayer for things
needful under Sickneſs.*

O! Almighty and moſt Righteous
Lord, who † makeſt ſore and † Joh 5.
bindeſt up, and in * whoſe Hands are * Pf. 68.
the Iſſues of life and death: Give me 20.
Grace to look upon this my Sickneſs
as of thy ſending, and to own both
G the

the justice and the mercifulness of thy Visitation and of my suffering therein, and to look up to thee for strength to bear, and for Grace to profit by the same.

It comes, O! My God, as thy scourge for my sins, which is to make me see them, and avoid them. And as thy Medicine, to cure my Spiritual Diseases, and repair in me the Decays of thy Grace. And as thy Fiery Tryal, which is to prove my Virtues, and to purge away my Dross.

And, Lord! Let it not miss of serving, and effecting in me all these Gracious purposes. And make all my thoughts under the same, to be only thoughts of Love and Thankfulness, of Holy Resignation and Obedience unto thee, and of humble hope in thy Mercy. And suffer me not to fall into impatience, or mistrust of thy Love and Gracious promises, or into any evil and indecent carriage, which will add to my guilt if I die, or to my remorse and shame if I live.

Temper

Temper my Sorrows alſo, O ! Father, to my weakneſs, and ſupport me under them by thy Comforts. And direct and recompence the labours and kindneſs of thoſe, who charitably attend about me in my ſickneſs. Keep me always ſubmiſſive and devout towards thee, and thankful and eaſie unto them. And let thy Bleſſing go along with all their Means and Medicines; and in thy due time, aſſwage, and end my pains; and either reſtore me to my ſtrength, and ſend me health and eaſe, and the mercies of a longer and a better life; or elſe a bleſſed, and a comfortable death, for our Lord Jeſus Chriſt's ſake. *Amen.*

*Out of the Office of Viſitation of
the Sick.*

O ! Lord look down from Heaven, behold, viſit and relieve me thy Servant. Look upon me with the eyes of thy mercy, give me comfort and ſure confidence in thee, defend me from the danger of the enemy, and keep me in perpetual peace and ſafety, through Jeſus Chriſt my Lord. *Amen.*

*Our Father which art in Heaven ;
Hallowed be thy Name. Thy Kingdom
come. Thy will be done in Earth, as it
is in Heaven. Give us this day our dai-
ly bread. And forgive us our Trespas-
ses, as we forgive them that trespass a-
gainst us. And lead us not into Tempta-
tion ; But deliver us from evil : For
thine is the Kingdom, and the Power and
the Glory, for ever and ever. Amen.*

*And he may still conclude with
the Lord's Prayer on all occasions,
when he has used as many of these
Prayers as he thinks fit for that
time.*

Particular

*Particular Prayers, for the
Duties and Needs of Sick
Persons.*

Prayers for Repentance in Sickneſs.

I.

Righteous art thou, O ! God, in all theſe pains and ſorrows, which puniſh my ſins and try my patience, and I have none to accuſe or complain of for the ſame, but my ſelf. I receive my ſickneſs, as the Chaiſtifeſment of a Sinner ; and am willing to bear Chaiſtifeſment for my ſins, that I may be thereby reclaim- ed from them. Correct me, O ! Lord, that thou mayeſt not condemn me ; and let me be judged by thee for my ſins, and judge my ſelf for them here, that I may have nothing but mercy without judgment to receive at thine hands hereafter.

G 3

But

Prayers for Repentance

But judge me, O ! My God, with Mercy, and not in thine Anger. Judge me not according as my sins have deserved, but according as my weakness can bear, and according as thy Compassions are wont to mitigate thy Judgments. And let my sickness work my true Repentance, and prove an happy means in the hand of thy mercy, to expiate my Guilts, not to encrease them ; and to reclaim me perfectly from all the Evils which I have committed formerly, not to occasion my committing more ; and to confer that rest and peace upon my Soul, which is denied to my Body, for our dear Lord and Saviour Jesus Christ's sake.
Amen.

2.

Thou smitest me, O ! Gracious Lord, that thou mayst cure me, and punishest my sin, that thou mayest thereby amend and reclaim my person. And I am weary of my sins, which have brought upon me all these Sorrows, and which I know assuredly will bring infinitely worse, unless

unless I prevent the same by my timely and true Repentance of them.

Help me therefore to search them out, O! God, and to discover every accursed thing. And when I see them, let me not stop at any one, but set my self intirely to renounce and amend all. Let thy love, make me hate every evil way. And make my purposes against them, strong and resolute; and my care in fulfilling the same, vigilant and patient; and all the remainder of my days, to be one continued deacement of my former Errors, and Devotion of my self to thy Service.

Lord! Cure my Folly by my Mi-fery, and teach me by the loss of my bodily ease, to purchase the Blessing of true Repentance, and the comfortable hopes of thy merciful acceptance thereof, thro the Merits of our dear Lord and Saviour Jesus Christ. *Amen.*

To make his Confessions, and other Acts of Repentance, with greater fireness and satisfaction to himself, the Sick man must first make a disco-

very of his Sins, by examining himself, and trying his ways upon the several Heads and Branches of God's Commandments. And thereby inquire into the state of his Soul, to see whether he is already safe within the terms of pardon, or what he wants to make him so. This is a work, for all men, at all times, who would live with safety, or die with peace. But especially for sick and dying persons, who are more sensible their case admits of no delays; and who not only ought, but also more commonly are wont to make it their earnest desire and care. And in their performance of this most important Task, with security and comfort, I have assisted them as well as I can, in *the Tryal or Judgment of the Soul*, &c. in a small Treatise intituled, *A Companion for the Penitent*, to which I refer them.

3. A Confession of Sins, taken out of the Office for the Penitent, or those who mourn for sin, p. 39. &c.

O! Almighty and most Righteous Lord, I do hear with grief of heart, and with shame and deep humility confess unto thy Dreadful Majesty, that my sins are exceeding many and great, and have been frequently repeated.

I have oft-times transgressed out of Ignorance : O ! that I could not say careless Ignorance, under Opportunities of Knowledge ; yea, or affected Ignorance, espoused for Earthly ends against Light and clear Evidence, which was enough to shame and silence me, though not to gain and convince me. But I have transgressed oftner out of Negligence, Worldly Fear, or Desire ; yea, alas ! too oft, out of presumptuous Willfulness, condemning the Evil, whilst I was a doing it, and offending wit-

G 5

tingly,

* Especially, &c.
here mention Particulars.

tingly, and with Checks and Convictions to the contrary *.

And these Sins I have been drawn to, against all the Endearments of thy Mercies, and all the Alarms and louder Warnings of thy Punishments; against all the Rebukes and Strivings of thy Grace, and of my own Conscience, and of other faithful and seasonable Admonishers. And against all mine own Purposes and Engagements, Deliberately made, and solemnly profess'd, and frequently repeated, that I would offend therein no more.

• *Lord be merciful to me, a Great and Wretched Sinner.*

2.

BUT thou, O! Blessed Jesus, by making thy self a Sin-Offering for us, art come to take away the Sins of all, who truly Repent thereof. And, O! Merciful Lord, tho' my Sins are many and grievous, yet I do not desire to overlook them, but would gladly see and discover them all, that I may penitently bewail and forsake them. And Oh! That no corrupt

corrupt Passions, nor love of Worldly or Carnal Interests, may ever bias me, or blind my Eyes from seeing the same, whilst there is space left me to repent of them. And as for those sins, which I do know my self to be guilty of, I do not cover, but with shame confess them. I do not justifie nor excuse, but condemn my self for the same.

I stand thereby guilty, O! Lord, of highest Disobedience, against the strictest Obligations; of wretched Disingenuity and Unthankfulness, against the most endearing Mercies; and of most stupid Folly, against my own clearest, highest, and most lasting Interests, throwing away thy favour and future Joys, for empty shows and shadows, and a blessed Eternity for moments of Vanity.

I reflect on all this, O! Merciful God, with bitterness, and with a Spirit wearied with mine own ways. I see and lament my own folly, and abhor mine own vileness on account thereof. I wish with all my Soul, that these Sins had never been done, and would take any way to undoe them, and most earnestly desire, and
fully

Prayers for Repentance

fully purpose by thy Grace, that I may do so no more.

God be merciful to me, a self-condemning and repenting Sinner.

3.

* Matth.
11. 28.

† Prov. 28.
13.

* Matth.
6. 14, 15.

Lord, I am burden'd and heavy laden with my Sins, Oh ! Do thou, who * callest out *to the heavy laden*, to seek refreshment at thine Hands, give me ease. I confess them, and desire above all things else, that I may utterly *forsake them* : Let me according to my Promise *† find Mercy*. From mine Heart I forgive all Persons who have offend-ed me, even my bitterest Enemies, and most earnestly entreat thee, that thou wouldst forgive them : Oh ! Do thou, who * offerest *forgiveness* to those who are ready to grant it, for Jesus Christ's sake forgive me. I repent unfeignedly of all my Sins, and am ready to make all just amends, at least as far as I am able, to any whom I have ever injured, whether they be of low or of high Degree, or even the highest of all. O ! God of all Grace, perfect my Repentance
and

and accept it, and blot out all my misdeeds, as thou † engageſt to do † Acts 3. unto all thoſe who ſincerely repent of 19. the ſame.

I know, O ! Bleſſed Jeſus, that
* *there is no Name but thine, whereby I* * Acts 4.
can obtain Pardon. And I truſt only 12.
to the fulneſs of thy Merits, and to
the faithfulneſs of thy gracious Pro-
miſes, and to the abundance of my
Heavenly Father's Mercy and Lo-
ving Kindneſs, to me a great and
miſerable, but an Humble, Contrite,
Penitent Sinner. Forgive them all,
O ! Bleſſed Father, Remembring not
my Deſervings, but the pityableneſs
of my Weakneſs, and thy Dear Sons
infinite Merits, and thine own bound-
leſs Mercies and moſt precious Pro-
miſes. Let me here have thy Peace,
and be admitted hereafter to ſtand
for ever in thy Preſence, for our
Lord Jeſus Chriſt's ſake, *Amen.*

Our Father, &c.

For carrying on this duty of *Re-
pentance*, the ſick perſon may likewise
make uſe of the Prayer for *Profeſſion
of Godly Sorrow for Sins*, and of *Reſo-
lutions of New Obedience* ; and of the
[*Profeſſion*

Prayers for

Profession of the Fruits of Repentance, and the Conditions of Forgiveness; and of the Prayer for Pardon of sins, in the Office for Penitents. And for comforting and quieting his Conscience, against Fears and Scruples, he may be supplied with Hymns and Prayers in the Office for Persons troubled in mind; all which are in the Companion to the Penitent.

II. Prayers

II. *Prayers for an Heart to be Liberal in Alms-Deeds, when any Persons are about to make their Will; or to accompany Repentance at any time, leaving out the Passages within the Hooks, [] which particularly refer to their last Wills.*

I.

O! Almighty Father, thou gavest me all my worldly Estate, that I should employ it for the convenient support of my self and of my Family, and of the Poor and Needy. And when I come to thee, I can have nothing to carry along with me, but a strict account how I have laid it out.

Give me Grace therefore, I earnestly intreat thee, after I have made a wise provision for my Family out of it, with a free and glad heart, to give good Portions thereof to the poor, who are thy Receivers, or to
Reli-

Religious and Pious uses, that when I can no longer possess my Estate, I may come with joy to give up my account of it; and that when my worldly Goods can no longer profit me, my good disposal thereof may, thro the Merits of my only Lord and Saviour, Jesus Christ. *Amen.*

2.

AND whatsoever I give to the Poor, or to pious uses for thy sake, give me the Heart, O! Lord, to do it with a good Will, and with a Liberal Hand.

For thou, O! My God, hast freely given the whole of this Estate to me; and therefore it is not for me to be narrow and niggardly, in these Returns of a small part thereof, which I make to thee. [And these Pious and Charitable Gifts, alas! Have been far too few, and too poor and slender, all my life; and therefore I need to supply that Defect, by being more liberal therein at my Death.] And what I thus give out of it, O! Blessed Jesu, is to thy poor Members,

bers, who are all my near Kindred,
and Brethren in the Spirit.

Yea, Lord, * by such Acts of Mer- * Prov. 16.
cy, I know that *iniquity is purged*. 6.

And by this use † of the Mammon of † Luk. 16.
unrighteousness, I may make my self 9.

Friends in thy Presence. And the
Poors Prayers and Thanksgivings,
for any relief or comfort which they
have received by my means, may
heap Blessings on my head whilst I
live, and help much to recommend
me to thy mercy and gracious Ac-
ceptance when I die.

So that these Gifts to them, O!
Blessed Lord, are the truest way I
have of giving to my self, and are
much more for my own relief, than
for theirs. And I do, and will look
upon them, as a * *laying up Treasure* * Mat. 6.
for my self in Heaven, and making a 20.

Return of my wealth for my own
use and behoof in another Life. And
reckon, that what I wisely give in this
kind, I take and carry away with me,
to stand me in stead in the most need-
ful time of thy mercy, thro' Jesus
Christ my Lord, and only Saviour,
Amen.

3. A Prayer, at the Oblation, or giving of our Alms ; or on allotting any sums, to charitable, or Pious uses.

O ! Blessed Lord, I humbly intreat thee Graciously to accept of this poor return of the worldly Substance, which thou hast committed unto me. I offer it to thee, for the use of thy poor Members, whom I look upon as my poor Brethren. I offer it with an Heart, that is truly sorrowful for all my Sins, and thankful for all thy Mercies ; that seeks acceptance for it, only for the sake of thy Sons merits, and from thy mere Grace and Favour ; and that is ashamed for its having made the offering no sooner, and now for offering no more.

And all my Alms and Repentance, I present and put into thy Hands, O ! Holy Jesu, in the Communion of Saints, and in the Unity of thy Holy Church, which is * thy Body, and † Spouse, and whereto thou hast

* Col. 1.
18.

† 2 Cor. 11.
2. & Eph.
c. 23, 24,
25, 32.

hast given the precious Promises, of Grace, and Pardon, and eternal Life.

O! Father, in the Unity of this Body, let me find mercy. And accept mine Alms as an Oblation of a sweet Savour, and supply and perfect all my Wants, and purge away all my Sins, thro' the merits of my only Saviour and Redeemer, Jesus Christ, *Amen.*

Our Father which art, &c.

III. Prayers for Trust in God in *Sickness.*

I.

O! Almighty Lord, under all my weakness and pains of Body, and uncertain Prospects for my self, and for my Family, I trust [intirely] to thee, who hast Goodness enough to Pity us, and Power enough to help and deliver us.

I trust in thee, O! my dear God, who hast been my Refuge and Defence in many troubles, and art still ready to be so in more; who invit-
est

* 1 Pet. 5. est us most Lovingly, to * *cast all our*
 7. *Cares upon thee*, and hast promised to
 † Ps. 9. 10. *take care of us*; who lovest to be trust-
 & 34. 22. *ed*, and † *never failest them who trust*
in thee. I trust to thy Wisdom, to
 chuse for me better than I can chuse
 for my Self. I trust to thy Power,
 to help and support me, where I am
 weak, and without strength to help
 and support my Self. And I trust
 to thy Love and Fatherly care, to
 deal out all my Sorrows with tender-
 ness, and to turn them all to my good
 and greater Comfort in the End.

For I believe and know, O! Gra-
 cious Lord, that * *thou wilt correct me*
 * Jer. 30. *in measure*, and consider, not what
 11. my Sins do deserve, but what my
 Weakness can bear. I believe, that
 † Hab. 3. † *thou wilt remember Mercy* in my Cor-
 2. *rections*, and still * *make light to arise*
 * Ps. 112. *up up to me out of Darkness*, and dai-
 4. *ly relieve my Sorrows*, with thy ma-
 nifold and most seasonable Favours.
 † Ps. 103. I believe, that † *thou wilt not keep*
 9. *Anger for ever*, but in due time wilt
 abate my Pains and Troubles; or,
 if that be good for me, and for thy
 Glory, perfectly remove them; how-
 ever, in the End, that thou wilt
 change

change them all into everlaſting Reſt and Joy with thee, thro' Jeſus Chriſt my Lord, *Amen.*

2. For *Truſt, againſt the Torment, and diſtraction of Fears.*

AND ſince, under all my Sorrows and uncertainties, thou art my ſtay and confidence, Lord keep me eaſie, and quiet within my Self. I have caſt all my cares upon thee, and therefore they ſhould not any longer be troubleſome, or diſtracting unto me. I have put my ſelf into thy hands, and thou haſt promiſed to take care of me; and therefore I ought to reſt aſſured, that all is certainly for my good, and is moſt wiſely and kindly Ordered, which befalls me.

Oh! then, that I be not diſquieted with fear of Evil, ſince none can happen unto me without thy leave. That I be not troubled, at the Helpleſſneſs of thoſe I am to leave behind me, becauſe I leave thee to take care of them. Nor frightened with the approach of Pains, becauſe thou art to ſet bounds to them. Nor with any evil Tydings, or Alarm of Dangers, becauſe thou art to govern them.

150 Prayers for Trusting in God

† Ps. 23. 4. † *tho' I walk thro' the shadow of Death,*
 because Life and Death are both in thy hands. Nor even in Death it self, because thou wilt most Graciously support me in my Death, and make it the Gate to everlasting Life, thro Jesus Christ my Lord, *Amen.*

3. For Trust, against dejection of Spirit, and Despondency.

AND since I rest upon thee as my Rock and stay, and have thy strength to Trust to, let me not sink under my Burden, O! Lord, by Dejection, and Faintness of Spirit. For no Burden is so heavy upon me, but thou canst, and wilt support me under it, and in thy due time, which is always my best time, deliver me from it.

Thou hast Promised, O! my God,
 † 1 Cor. 10. 13. † *not to lay more upon me, than thou wilt enable me to bear.* And thou, Holy
 * Heb. 4. 15. † *Jesu, art touched with the Sense of our infirmities, and wilt inflict no more, than thou knowest is proportionable to my weakness.* Thou hast bore them in thy self, and wilt tenderly

ly consider them in thy Members. Thou wilt not continue my Smart, till I have quite lost my Patience. Nor send me Pains and Sorrows, without supports and succours. And thou dost send, and wilt send, no evil upon me, but what I need, or what is for my Good, and what thou wilt take off, when it has wrought thy gracious Purposes, and served my Necessities.

And therefore when my Pains or Distresses are hardest upon me, let me not think, or say, that I cannot endure them. For thou, Lord, knowest better what I can endure, than I do. And when I come to it, by thy help I shall find my self able to endure more, than I thought I could. And if thou hadst not known me strong enough thro' thy Grace to endure them, thou wouldest not have put me to endure them. And even now, thou wilt either remove, or mitigate the same, when I can abide no more.

Instead of concluding then, that I can bear them no longer, give me Grace, O ! Father, to set my self resolutely to bear them the best I
can.

can. And firmly to believe, that thou mercifully considerest what I can bear, and wilt shew thy Grace is strong where my flesh is weak, and wilt be sure to support me at present, and to ease and deliver me at last, thro' the Merits of my dearest Lord and Saviour Jesus Christ, *Amen.*

4. For Trust, *against Suspiciousness, and finding Fault.*

SINCE I wholly commit and trust my Self to thee, O ! my God, let me constantly think well of all that thou dost for me, and sendest upon me. Let me not think ill of it, because I cannot think ill of thee : nor fall to Tax it, either with unfitness, or unkindness, or once suspect any therein, because it is ordered by thee, who canst not order amiss, and who in all these things hast not less Love and Goodness, but only more wisdom to allot and order for me, than I have to order for my self. Yea, where things are hardest to be accounted for, make me still think well of them, and believe firmly that

that thou ſeeſt good and kind Reaſons for the ſame, tho' my ſhort-ſighted, and ſhallow underſtanding can ſee none.

And therefore, O ! Father, when things are hardeſt upon me in my Condition, my Reverence and Confidence in thee, ſhall be ſtronger than my miſtruſt of them, and by thy Grace I will answer all my own Objections againſt them, by conſidering they are of thy chuſing. And whether any evils are ſent upon me, or any comforts are delayed, and withheld from me, I will believe ſtill that all is as it ſhould be, and will turn to good in the end, becauſe all is done by thee, who loveſt me, and haſt promiſed to keep me under thy tender care at preſent, and to receive me to thy Bleſſed ſelf at laſt, thro' the Merits of my deareſt Lord and Saviour Jeſus Chriſt, *Amen.*

5. For Truſt, for *Deliverance out of Sickneſs or Afflictions.*

Lord, I truſt to thee, who ſendeſt all theſe Sorrows upon me, to take them off again. I truſt to thee.

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to

to take them off, because thou
 * Lam. 3. 33. * *takest no delight* in the Pain of
 thy Servants; yea, because thou
 † Heb. 4. 15. art of great Pity, and art † *touched*
 with a Sense of our sufferings; because
 * Ps. 22. 4. * *our Fathers trusted in thee, and were*
holpen; because I my self have [al-
 ways hitherto] trusted in thee, and
 thou hast still delivered me; and be-
 † Ps. 50. 15. cause thou hast promised † *in the day*
of Trouble, to deliver those that call
upon thee, that they may Glorifie thee.

And now, O! my God, let thy
 word be verified unto thy Servant,
 * Ps. 119. 115. and * *let me not be ashamed, or Disap-*
pointed of my Hope. I trust and de-
 pend on thee, do ~~not~~ thou fail, or
 forsake me. Leave me not under
 † Ps. 90. 15. my Troubles, but relieve and †
comfort me, according to the days
wherein thou hast afflicted me; and
 turn my Mourning into Joy, that
 they who love thee may see it, and
 learn thereby to Praise thy mercy,
 and to put their trust in the same,
 thro' Jesus Christ our Lord, *Amen.*

6. Prayers of Sick, or dying
Persons, for truſting God with
their Friends or Kindred.

I.

LOrd, if thou ſeeſt fit to call me
home to thy ſelf by this Sick-
neſs. when I am taken from my
Wiſe and Children, and from thoſe
who under thee depend on me, give
them Grace, I earneſtly intreat thee,
to betake themſelves to thee.

I commit them to thee, O! God
of mercy and truth, for they are
thine; and *† with thee the Fatherleſs
find mercy.* Yea, *† thou art the Fa- † Hoſ. 14.
ther of the Fatherleſs, and the judge of 3. †
the Widows, and will ſhew thy ſelf † Pf 68.5.
† might to plead their cauſe.* And
my Heart is at eaſe, to have them *† Prov. 23.
lodged in thy care, where they are 10, 11.
infinitely ſafer, and will be infinitely
happier and better provided for,
than ever they could be in mine, or
in any others without thine.* I free-

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ly

ly commit them to it, O ! Blessed Lord, having my self always found the Blessing of being under it, and of trusting to it. And I beg no greater Blessing for them, than that they may ever have thy good Providence for their Inheritance in this world, and thy Peace for their Portion in the world to come, for Jesus Christ's sake, *Amen.*

2.

This Prayer may be used by the Widows and Orphans themselves, omitting the words within the hooks [] and putting *we* for *they*, *ours* for *theirs*, *us* for *them*, *our* for *their*, *are* for *am*, &c.

[When I am gone] O ! my dear God, they are thrown upon thee, who art the Husband of the Widow, and the Father of the Fatherless. And, Lord, as thou art their Father, provide against all their wants, and Protect them from all wrongs. Supply to them by thy kind Providence, what they want in outward helps. And altho' they have none to Counsel them, where they are unskilful and unexperienced ; nor to right them, where they are injured ; nor to furnish and supply them, where they are unprovided :

vided : yet will thy Spirit be the best Guide, and thy Care, and thy Blessing will abundantly make up all.

[† At my Departure,]

O! Father, they are bereft of their earthly stay. But thou art better, than Friend, or Husband, or Father, or Mother : Yea, than allot her supports put together. Oh ! then,

do not thou leave them, but when † [I] am gone, stay thou still with them.

And be thou to them, whatsoever I would be, and more than I could be, if I were still employ'd by thee to take care of them.

And enable them evermore to place their love and delight in thee, and to fix their Trust and Confidence in thy mercy. Oh ! that thy Will and Honour may always be their care, that so their needs and welfare may always be thine. And keep them from polluting themselves with any things, which may forfeit thy Fatherly Care and Providence, and Cry louder against them, than their destitute Circumstances do for them. Train them up, good

† Now thou hast taken away our, &c. Naming the Relative.

† Thy, when the Wid. &c. use this Prayer.

H 3

Lord,

Lord, stedfastly in thy Fear, and preserve them from all the Evils and Temptations of this world, and bring them safe at last to the Joys and Blessedness of that to come, for Jesus Christ's sake, *Amen.*

3. *Another Prayer for the Widows and Orphans, &c. for Trusting God with themselves.*

When this Prayer is used by one alone, put I for we, me for us, am for are, my for our, &c.

O ! Blessed Lord, the more we are bereaved of other supports, the more do thou strengthen our Faith and Confidence in thy self. Make us know, that we can never be destitute, whilst we have thee to take care of us; and that no earthly Provision, is, or can be so good to us, as being intitled to thy good Providence.

For it is thy Goodness, O ! dear God, that supplys and supports us by any earthly Friends. They are only means of thy Providence, and Instruments whereby thou takest
care

care of us. And thy good Providence, which sends us Comforts, or supplies by them, when it removes them, can and will find out other ways, and do the same without them. So that we are never without Friends and faithful helpers, whilst we have thee to stand by us.

And thou, Holy Father, still remainest, and thy Mercy is still the same; altho † this most dear and desired means of conveying the Blessed Effects thereof upon us, is withdrawn. Yea, thou art nearer to us, and more concern'd to help and provide for us, now † they are gone. Oh! then, that we may look up unto thee, more than unto them; and rest our Hearts more on thy staying with us, than on theirs. And that being taken off from earthly Dependances, we may now depend more intirely upon they Promises, and place our chiefest Security and Comfort in thy Love, thro Jesus Christ our Lord, *Amen.*

† Here they may name the Relative.

† Or He, or She.

Our Father, &c.

IV. Prayers for *Faith in Gods Promises, under Sicknefs.*

I.

O ! Almighty Lord, who relieveſt our weakneſs by the belief and hope of thy Promiſes, under all my wearineſs I take Comfort, and amidſt all my Temptations I reſt my Soul upon thy word.

For under the load and guilt of my Sins, I truſt to the Blood of Jeſus, and to thy ſure Promiſes of Forgiveness upon our true Repentance. And under the Senſe of their ſtrength, and of my own weakneſs, I truſt to the Promiſes of thy Spirit and Grace. And amidſt all the Decays and Miſeries of this mortal Body, I truſt to thy ſure Promiſes of immortality.

I truſt to thy Promiſes, O ! Father, to be with me in all my Sickneſſes and Sorrows, to temper my afflictions

afflictions to my infirmities, and to give me strength in Proportion to my Needs, to ease and rid me of my Pains, or to support me under them whilst I live, and to turn them all to my advantage in the end, and to receive me to thy self when I die, for my dearest Lord and Saviour Jesus Christ's sake, *Amen.*

2.

AND, Lord, let not the Adversary shake my Faith of these Gracious Promises, nor let my own weakness ever betray me once to doubt of them. For thou art true, and canst not deceive us. Thou art † *the faithful God, who keepest covenant and mercy for ever.* † Deut. 7.
Thy † *Promises are all* † 2 Cor. 1.
And † *thy word is* † 2 Sam.
† *tried, and is a sure Buckler to all who* 20. 31.
† *trust to it.* Even when we think thee far off, thou art near at hand to us; and remembrest our Sorrows, and thine own Promises, when we fancy thou hast forgot them.

Oh! then, that I may trust to thy word, which shall surely be verified in its time. And keep stedfastly in

H 5

the

Prayers for Resignation.

the Expectation, that all these Mercies shall be made good unto thy Servant, and Patient in waiting till thou graciously and plentifully fulfillest the same, for Jesus Christ's sake, *Amen.*

Our Father, &c.

V. Prayers for Resignation to the Will of God under Sickness.

I.

O ! Almighty and most merciful God, my Sorrows are great, and my Flesh is weak and sore wearied; but I am willing to bear them, because they are of thy sending. Since thou thinkest them fit for me, O ! my God, I will think them so too, and will find no fault therewith, nor think another State were better for me. I humbly yield to thy Wisdom, and prefer thy Will before mine own. I am content to bear what thou pleasest, and to be eased
of

of my Burden when thou pleaſeſt. And deſire, not only ſilently to ſuffer thy Will, but in my Will and Heart to be truly reconciled and conſenting to it, and to ſee thy Love and my own Benefit in my Chaiſement, which is ſent for my Good, and will work good for me in the end, thro' Jeſus Chriſt my Lord, *Amen.*

2.

AND therefore in all, that doth, or ſhall befall me in this Sickneſs, thy Will, O! Bleſſed Lord, be done. Thy Will be done, becauſe it is thine; and becauſe thou art my Father, and nothing can come to me from thee, but what is very agreeable with a Fathers Tenderneſs and Affection.

Thy will be done, becauſe thou knoweſt beſt what to chuſe for me; and becauſe I am well aſſured, that to refer all my matters to thy Choice, is the beſt care I can take for my ſelf. For in thy Choice, thou haſt not leſs kindneſs, but only more knowledge, Care, and Providence, than

Prayers for Resignation

than I can have in chusing for my self.

For as for me, O! my God, I know that I am ignorant, and whilst I live in this world, shall be ignorant, what things thereof, or what States and Conditions therein, are most desireable for my Self, or for my Friends. I am foolish in my wishes, too oft opposing that, which is most safe for me, and which is fit, or it may be needful to do me good: and as often coveting that, which is full of Danger, and like to do me hurt. And therefore I renounce my own Will, which is blind and foolish, and which if I could have it, would too often be to my sorrow and prejudice.

And instead of that, I refer my self wholly to be guided and disposed of by thine, which never errs, and is always for my real welfare and advantage. And my desire is, not that my foolish wishes, but that thy unerring Wisdom, may at all times prescribe me and mine our Portion. I trust to thine All-seeing eye, to direct what is best; and to thy Fatherly love and care, to allot it for us. And where I do not see
how

how any Orderings of thine, ſhould
 work for mine, or for my Families,
 or Friends good ; yet, Lord, I will
 believe that thou doeſt, and that all
 is both wiſely, and kindly appoint-
 ed for us, becauſe it is thy doing,
 who † *bringeſt light out of darkneſs,* † 2 Cor. 4.
 and Comforts out of Croſſes, and 6.
 makeſt † *all things work together for* Pſ 112. 4.
good to thoſe that love thee, thro' Je- † Rom. 8.
 ſus Chriſt our Lord, Amen. 28.

3.

SEnd then, O ! Father, what thou
 pleaſeſt upon me, for thou wilt
 ſend nothing, but what is moſt fit for
 me. I heartily ſubmit my ſelf to thy
 Pleaſure, for it is always a good Plea-
 ſure. I wait thy Time, for it is al-
 ways the beſt time. I know not
 what things to deſire in this caſe for
 my ſelf, nor when to deſire them.
 But my ſafety is, that I am in thy
 hands, and that there I deſire to be,
 and to have thy Love and Wiſdom
 chuſe for me. And that I am wil-
 ling to receive my Mercies and
 Comforts from thee, not when I
 fancy, but when thou ſeeſt they will
 moſt

most serve and glorifie thee, and benefit me, thro' Jesus Christ my Lord, *Amen.*

4.

UNder my weakness, O ! merciful God, I pour out my Complaints before thee; and when I am most pressed by my Pains and Sorrows, I am most earnest and importunate in my desires of ease. And thou, who knowest our Frame, and pitiest our infirmities, allowest me to be so. But amidst all these Cravings and Importunities to have my own Will, O ! Gracious Father, I desire above all things still to be intirely resigned to thine.

For when my Heart desires ease, or deliverance, it is with Submission. When I ask the same, according to to my desire ; I leave thee, O ! my dear God, to Order for me, and to Answer me according to thy most wise and good Pleasure. Yea, where my Pains and Sorrows are most pressing, and I am most earnest and importunate in asking and desiring ; yet even there would I by no means pre-

preſcribe to thy Wiſdom, nor ſeem to doubt of thy Love.

For I truſt aſſuredly, O ! Father, to thy indulgent Care and ſure Promiſes, of tempering my troubles to my weakneſs, and of giving me all needful Supports under them, and of turning all to my Comfort and Advantage in thy due time. And I leave thee ſtill to do me good, by ſuch ways, not as I fancy, but as thou ſeeſt beſt for me, and moſt fit to make me ſure of thine everlaſting Mercy, thro' Jeſus Chriſt my Bleſſed Lord and Saviour, *Amen.*

Our Father, &c.

VI. Prayers for Thankfulness under Sickness.

I.

O! Almighty and most merciful God, tho' I am compassed about with Weaknesses and Sorrows, yet I have no cause at all to complain of thee, but have still enough to thank thee for, and to speak well of thy Name. And by thy Grace I will not overlook the endearing Mercies which I have, out of Discontentedness for others which I have not; nor quarrel with those which are still left me, because others are taken away. For the least of those I have, O! Lord, is abundantly better than I deserve. And instead of being ungratefully angry for those which I have now lost, I most humbly and heartily thank thee, that I was allowed to have them, and enjoy them.

them at all, and that I loſt them no ſooner.

Yea, and even as for my Sorrows themſelves, O ! my dear God, I do not only own thy Juſtice, but reverence thy Wiſdom, and acknowledge thy Goodneſs to me therein. I receive my Chaiſtiments as thy Favours, and as Tokens of thy love, and means of my own Happineſs, which come to do me good againſt my Will, and to lead me thro' the Valley of tears, to the happy Regions of everlaſting Reſt and Blifs. And tho' *affliction* it ſelf † *is not joyous*, † Heb. 12. yet the Senſe of thy Love and of my Benefit are joyous, and to be received, not with Complaints, but with Thankſgivings.

Lord, † *my Spirit is willing, but my* † Mat. 26. *Fleſh is weak.* But let thy Grace be 41. the ſupport of my weakneſs, and the Finiſher of my willingneſs. And let the ſenſe of thy Love, and the hopes of thy Promiſes, drown the ſenſe of my Sorrows, and fill my heart and tongue with Thanks and Praise to thee, thro' Jeſus Chriſt my Lord. Amen.

2.

I Bless thee, O ! Father, for all the manifold and great Mercies, vouchsafed to me under my Sickness. For my affliction, is infinitely less than I have deserved. And thou dost not send it upon me, till I need it. And when thou sendest it, it is all to do me good.

And in doing me good this way, O ! Lord, thou dost in great mercy Pity my weakness, and provide for it. For 'tis thy mercy, that lays not too much upon me. 'Tis thy mercy, that I am brought down by degrees, and

† Lam. 3.
22.

am † *not consumed suddenly*. 'Tis thy mercy, that thou wast not soon, nor wilt be long angry with me. 'Tis

† Ps. 41.3.

thy mercy, that † *makes my Bed in my Sickness*; that considereth my weakness, and supporteth me; and considereth my Pains, and shortneth them, and always in due time gives me ease, or intermission from them. 'Tis thy mercy, O ! dear God, that ordereth Comforts for me continually, to sweeten my Distresses to me; and that makes thee still to be
most

moſt near unto me at thoſe times,
when I ſtand moſt in need of thee.

So that altho' I am Sick, O! my
God, yet I am not forſaken. For
Bleſſed be thy Name, my Griefs are
not beyond meaſure, and my Bur-
den is not without help, nor my
Sufferings without hope and com-
fort, wherewith in thine abundant
Mercy thou daily temper'eſt them,
and ſuſtain'eſt me, thro' Jeſus Chriſt
my Lord, *Amen.*

3.

I Bleſs thee, O! moſt gracious
Lord, for ſending this Sickneſs
upon me, which thou ſendeſt to
ſhew thy Love and Care of me, and
to do me good. For if my Body were
not ſick, thou ſeeſt my Soul would be
ſick. Yea, alas! it has been [very] Sick,
and this Sickneſs of my Body comes
to cure it.

For in thus Correcting me when
I had gone aſtray, thou art putting
an end, O! God, to my wandring.
Thou ſendeſt theſe Sorrows, † to o-
pen my ears to diſcipline when Mercies
would not open them, and to re-
claim.

† Job 35.
10.

claim me and set me in the way of Pardon. So that this dealing shows, that thou hast not rejected me, as an outcast or Alien ; but still lookest upon me with thoughts of Mercy,

† Heb. 12.

and † *treatest me as a Son.*

7.

And Blessed be thy Mercy, O ! Father of Mercies , which by these Pains and Sorrows of my Body, hast given my Spirit rest, from the wearisome importunity and Sollicitations, of Lust and Envy. Blessed by thou, who hast thereby dull'd the edge of my covetous Desires, and laid asleep my worldly Cares, and brought down my ambitious and aspiring thoughts, and humbled Self-conceit, by shewing me that I am but sin and folly, dust and misery. Blessed be thou, who hast thereby call'd me off from *incumbring* my self † *with many things*, which now I see cannot profit me , to mind *the one thing necessary* ; and from minding worldly Vanities, to spend my thoughts upon thy Laws and Promises ; and from placing my confidence in my Self, to place it only and wholly in thee.

† Luk. 10.
41, 42.

And

And ſince my Sickneſs, doth thus ſhew me thy Love, and cure my Spirit, and ſet on my Felicity, it ſhall pleaſe me, O! God, when it pains me. And I will confeſs to the Glory of thy Truth and Goodneſs, *that* † *thou out of very Faithfulneſs, haſt cauſed me to be troubled,* even becauſe I need it, and becauſe by thy Grace I ſhall receive much benefit by it, thro' my Bleſſed Lord and Saviour Jeſus Chriſt, *Amen.*

† Pſ. 119.
75.

4.

I Bleſs thee, O! Lord, for all the innumerable Mercies which I have received from thee moſt bountifully and ſeaſonably, in all States and Conditions of my Life, and thro' all the days and years of it. And for that I have long received good at thy hands, before I am brought now to receive Evil. I owe thee infinite thanks for a Life of health, before this Confinement to my Bed of Sickneſs: and for the long and ſweet reliſh I have had of worldly Comforts, before my Diſeaſe has rendered them unſavory.

And

And my present Pains and Sorrows, O my God, do not make me forget thy past or present Mercies, nor go about to lessen them nor shall they by thy Grace, ever make me out of humour with thee, or unthankful for them. Yea, instead of giving thee less thanks for them, by reason of this change of my Condition, I will give thee more, because my present want of them has taught me better how to prize and value them. And I do *Bless*, and I will *† Bless* the Lord that gave, and *Bless* him still after he has taken away. I Bless thee, for that I still enjoy much Good; and cannot in the least blame thee, that I have some evil; but thank thee abundantly that I have no more. And above all, that under all my present Misery, I am comforted with the Sense of thy Love, and with the Blessed hopes of everlasting Peace and Joy, thro' Jesus Christ my Lord, Amen.

† Job 1.
21.

VII. Prayers for Patience under Sickness.

I.

A General Prayer for Patience.

O ! Merciful Lord , now I am called to the State of Sickness, which is a Tryal of Patience, give me Grace to shew Patience under the same, that is not to be wearied, and cannot be reproved.

Enable me, O ! Father, to shew a quiet and composed Patience, that is without tumult of troubled Thoughts, and discontented Passions. A submissive and resigned Patience, that is without reluctance to thy Will, or Rebellious murmurings. A Patience of hope, that doth not sink under my Burdens, nor is driven by the smart of my Pains, to mistrust thy Love, or Care, or Gracious Promises. And a Thankful Patience, that continues sensible of my
Com-

Comforts and Supports, as well as of my Sickneses; and that owns all my present Sufferings to be far below my deserts, and all my past and present Mercies to be infinitely above them.

And make me perfect, O! my God, in this Patience. Let me tarry thy leisure, and not be hasty. Let me wait on thee, and not grow weary. But bear all, whilst I have any thing to bear, in comfortable hopes of thy Strength to support my present Weakness, and of thy Mercy to ease and deliver me at last, either by a more healthful Life, or by an happy Death, thro' the Merits of Jesus Christ my Lord, *Amen.*

2. *For Patience without reluctance, or Disquietness.*

Lord, I humble my Self under thy mighty hand, and submit to thy Visitation. I submit my Self willingly, and will not strive, or make resistance. I kiss the Rod, instead of Quarrelling with it, and
 † accept of it quietly, as of the punishment

† Lev. 26.
41.

niſhment of mine iniquities; Yea, thankfully, as of the Reſtorer of mine innocence.

And in this Patience, O! Holy Father, do thou ſtill continue and preſerve my Spirit, compoſed and quiet, and eaſie to my Self. Since it is thy Will thus to afflict me, bow my Will to thine, and make me willing to bear it. And bearing it willingly, let it not anger or diſcontent me. Yea, O! my God, I truſt to thee, to lay no more upon me than I can bear; Oh! let that Truſt keep me, without Fears and Diſtractions under my Burdens. I bear only what I moſt juſtly deſerve, Oh! let that ſtop me from complaining. Nay, I bear infinitely leſs than I have deſerved, and ſtill enjoy abundance of Mercies after I have deſerved to loſe all; Oh! then let me not fall to accuſe thee for thine inflictions, but rather to accuſe my ſelf for my evil Deſerts, and to thank thee for my moſt undeſerved Comforts.

Set a watch upon my Tongue therefore, O! righteous Lord, and ſuffer it not to vent it ſelf in any fretful or froward Speeches; nor to
I make

make my Sufferings seem bigger, or my Comforts and Supports seem fewer, or thy most tender and undeserved Mercies to me in my Distress, seem less than they really are. But if the painful agitation of my Spirits must issue out in Crys, Lord, let my Crys be, not at all to accuse, but only to justify thy Visitations, and to express my own Sorrows, and implore thy Mercy and seek help from thy Grace, thro' our Lord Jesus Christ, *Amen.*

3. *For Patience without Dejection of Spirit, and without Hastiness for ease.*

AND help me, O! Almighty Gcd, to bear my Load without being cast down. For whatever my Burden be, I have thee for my support, and therefore should not faint, or sink under it. Thy sure Promises are my Confidence, and thy Almighty power is my defence; O! then let not any Greatness of my Tryals, or Sense of my own weakness, make me afraid.

And

And give me long Patience in bearing and waiting, O! my God, if my relief from thee doth not come ſuddenly. And let me not fooliſhly preſcribe to thee, by what means, or Medicines thou ſhalt eaſe me under my Maladies, or deliver me from them, or at what time thou ſhalt do it. For 'tis more than enough for me, if I may be allowed to have theſe Mercies at all, tho' by any means, or at any time: and it is always beſt for me, to have them in thy way, and at thy time. Thou knoweſt beſt how to ſuccour and ſave me, and when it will moſt ſenſibly affect me, and ſerve thee.

Oh! then, that I may fix no times of eaſe to my ſelf, but expect them from thee. That I may tarry thy leiſure, and not think thee long. That I may Patiently abide, if thou delayeſt, and not miſtruſt thee. Yea, Patiently abide always, and not grow weary; but ſtill think with my ſelf, *yet a little while*, and he will ſhew forth his Mercies, and fulfill his Promiſes, and I ſhall find the eaſe and deliverance which my wearied Fleſh deſires, in the exchange of my Sick-
I 2 neſs,

ness, either for the Comforts of health, or for the rest and joys of Paradise, thro' my dearest Lord and Saviour Jesus Christ, *Amen.*

4. *For Patience with Friends, and Attendants.*

I.

AND together with this Patience towards thee, give me Patience, O! merciful Lord, towards all those, who friendly, or charitably minister to me, and attend about me.

Keep me from being humorsome, and shewing Crossness to their good Counsels; or from being causelessly angry, and Exceptionous, against their kind Services. And if any evil Accidents, or Indiscretions happen, let me not fall unquietly to aggravate them, or burst out into any passionate or opprobrious words thereupon.

But enable me always, O! Father, to shew my self pleased, and obliged, with the least kindness, which they do
for

for me, or about me; and to interpret all mis-chances favourably; and to pass over things with Ease and Gentleness, which are not done for me to my desire. And on all occasions, to make it my study, to give them no more trouble than needs to help me, nor any cause to repent of their officious care, or to grudge at what they do for me: which, as I receive with Thankfulness; so I humbly beseech thee in thy goodness, most mercifully to repay to them and theirs, for Jesus Christ's sake, *Amen.*

2.

AND, Lord let me ever bethink my self, that my own Pains and and Weaknesses will keep me troublesome to my self; and that whilst I am so, I am in no good Disposition to be pleased with others, altho' what they do for me be really fit to please me, were I in a Temper to be pleased with it as I ought to be. And that 'tis very hard, even for a discreet and kind Care,

I 3

to

to do all things acceptably to a pained and sickly Body. And therefore, that I ought to take all well, and not to quarrel with what they do for me, which is always well meant and done kindly ; yea, and it may be wisely too, tho' it happens not to hit with my diseased Fancy.

Oh! then, Holy Father, that I may consider upon every occasion of offence with them, that at the best I am very troublesome to them. And that all they do for me, is out of kindness, which should be kindly taken. That much of it is pure Charity, which in this Estate I cannot recompence to them, by taking their troubles upon me, as they do mine upon them. And that it is a small thing, to return Good-will and hearty thanks, where I have nothing better to repay : And to be pleased with their love and kindness, tho' I am not eased by their Performance : And to study to please them with my kind acceptance, who have no other aim, than to oblige and ease me by their friendly and charitable Offices, and when

when they can do no more for me themselves, to seek to thee for the rest, and recommend me by their Prayers to thy help and mercy, thro' Jesus Christ our Lord, *Amen.*

5. For *Patience with ones self, and with the Heaviness and Brokenness of their own Spirit under Sicknefs.*

I.

O! most Gracious God. when I am most burden'd with my heavy Load of Pains and Weaknesses, give me Grace, I humbly intreat thee, to gather up what thoughts and powers I have left, and to employ them all to bear it Patiently. And when I am a little more at ease, let me be sure to praise thee for the ease I find, and to improve my ease and return thee Thanks, in a tribute of Godly Prayers, and of holy thoughts and Meditations.

Make me look upon my Prayers,
O! Lord, as my surest support, and
as my best Employment. And enable

able me always, to be glad of any helps in them, and of any ease and leisure for them, and to be sincerely careful then to put them up the best I can.

But when I do this the best I can, let me not fear that it will offend thee, or endanger me, because in this State of Pain and Sicknes I can do it no better. For my Bodily indispositions, and my troubled Fancy, and broken Thoughts, O! my God, are part of my Disease, wherewith thou tryest my Patience. And as thou expectest from me, that I should bear with them, as with an affliction of thy sending, so thou wilt Graciously bear with them too, for our Blessed Lord and Saviour Jesus Christ's sake, *Amen.*

2.

FOR thou, O! merciful God, considerest our State, and makest all just and reasonable allowances for the weakness of it. And therefore thou wilt not exact of me to seek to thee, with the Vigour and strength of

of healthy Faculties, or with ſuch uninterrupted continuance and attendance as requires the ſame, after thou haſt taken my health and ſtrength away.

But thou doſt, and wilt accept, O! Gracious Lord, of a feeble Prayer, from a faint and feeble Spirit: and of a ſhort one, from a mind of broken thoughts, which is ſoon ſpent and wearied, and cannot attend to any thing long. Nay, thou Graciously accepteſt, even of a Sigh, or a Groan, of a devout Wiſh, or of a ſudden Breathing, and ſhort Act, of holy Love, or of humble Reſignation, of Faith, or of Patience, when the decays and Drowſineſs of a Spirit almoſt ſpent and ready to faint, will ſuffer us to put up nothing elſe.

Oh! then that I may bear with my ſelf, and with the feebleneſs and faintneſs of my own Spirit, in my religious Services under my Sickneſs. And when I am the moſt languid and lifeleſs in any ſpiritual Acts, make me remember, that 'tis thy Bleſſed Will, to ſend this State of weakneſs upon me. And that all the while I am bearing thy Will pa-

tiently, I am pleasing thee : and that every moments Resignation of my Will thereto, is an holy Offering. Let me consider, that I recommend my self to thee, by the patience of hope, and by meek Suffering, when I have no strength left to do it by Labour and Action. Nay, that in the hight of my Disability, even my weakness, and Bodily indispositions are vocal for me, and move thy Pity, which in thy due time will give me ease and Deliverance from them, and Graciously allow for my Faintness and accept of my poor Services under the same, thro' the Merits of our most Blessed Lord and Saviour Jesus Christ, *Amen.*

6. *A Prayer for the helps to Patience.*

O ! Blessed Lord, under all my Grief and Misery, help me, I humbly and earnestly beseech thee, to all those good Dispositions, and wise Thoughts and Considerations, which may make it easie to me.

Keep me humble, O ! God, and I shall quietly stoop to my Burden,
and

and not complain. Teach me to deny my self, and my own desires, and I shall contentedly bear my Cross. Let me have hope in thee as an Anchor of rest, and keep me from doubting of thy Love, and from mistrusting thy Grace and sure Promises, and I shall bear up under my Load, yea, bear up with Comfort, and in thy due time see an happy end thereof. Give me Peace in my own mind, and I shall be the stronger to endure the troubles of this World; and thy Comforts in my Soul, shall support and defend me, against all the Storms and Tumults that are raised in my Body.

And, Lord, let me not stand to reckon up my Sorrows after they are past, and to renew them to my Self by calling them over again in a painful Remembrance. Especially, let me not aggravate them to my Self, by envious Reflections, and discontented Comparisons with the easier state of others. Nor let me anticipate them by frightful Imaginations before they come, and when by thy Grace they may very likely never come : or any other ways create
Sorrows

Sorrows to my self, where really thou dost not send them. But keep me from all such Reflexion on them, as serves not to reform me, but only to afflict me ; and as tends not to enable me to bear my Pains, but only to give Strength and quickness to them, and Feebleness and Trouble to my self.

And Grant, O ! Holy Father, that forgetting still what is past, I may every moment set my self with all my might, to bear what lyes upon me at present. And that under the same, my thoughts may all busie themselves, in justifying thy Goodness, and Arraigning mine own wickedness ; and in casting about, how I may bear my Affliction patiently and devoutly, and learn Obedience thereby, and how I may be comforted under it at present, and turn it to my everlasting ease and joy in the end, thro' Jesus Christ my Lord, *Amen.*

7. Prayers *conſtraining* Motives to
Patience.

I.

LOrd, make me Patient under all I ſuffer, becauſe it is thy doing, and my Deſerving. Make me look upon my Afflictions, as Tokens of thy Love and Care of me, which are not ſent upon me, till they are needful for my good and for thy Glory, and which tho' they are troubleſome are yet exceding whoſome. For they come, to keep my Soul from being corrupted, and loſt by Eaſe and Pleaſures ; and to cure me of my Errors and earthly Afflictions, and of my Forgetfulneſs of better things ; and to raiſe my Heart to thee, on whom it ſhould always fix, and from whom it ſhould never ſtray.

And keep me ſenſible, O ! Almighty God, that impatience doth only double my Diſeaſe. That it makes me troubleſome to others, but moſt of all unto my ſelf. And
that

that it provokes thy wrath, instead of diverting it, and makes more severity necessary to break my Spirit, when less will not suffice to bend it to thy Yoke.

Whereas humble Submission to thy Will, O! Lord, is the readiest way to have mine own; and my bearing thy Rod with Faith and Patience, and hearkning to the voyce thereof, is the readiest way I can take of hastning on my own Deliverance. For when there is no hindrance thereto from other wise ends of thy Providence, thou art wont to grow weary of using the Rod, after it has show'd us our Errours; and art inclined to spare us, when we submit our selves: Not smiting us, for any pleasure and delight thou takest in the Pains of thy Servants; but to bring down our Spirits, and to purge away our Sins, that we may be fit and duely qualified for thy Love, and for our own everlasting Happiness, thro' the Merits of our dear Lord and Saviour Jesus Christ, *Amen.*

2.

AND tho' my Pain and Sicknefs is hard to be born, O! Gracious God, yet keep me ever mindful, that there is need of much heat * *in the Furnace*, to fine *the gold*, * Ecclus. 2. 5. and to purge away the Dross. That I need to bear some Hardships to prevent worse, and cannot be torn from my Sins, and from thy Wrath, without some violence. Yea, Lord, that it is a Favour to me, and very desireable, to be visited with these short Pains, which thy Grace and my Patience will turn at last into durable Joys; rather than to be let alone in my Sins, to lye down without ease or remedy in everlasting Torments.

And whilst I am bearing my hard Lot, make me know, O! Father, that all thy Promises of Grace and help in time of need, are sure and stedfast. That thou tenderly considerest my weakness, both in sending of my Sorrows, and in proportioning of my Succours. That thou hearest all my Groans, and pitiest them,

them, and wilt find a cure or put an end to them, in thy due Time. And that thou art most ready to accept of my humble Repentance to appease thy wrath, making such allowances for my frailty and Forgetfulness, as our needs do require, and as thine infinite Mercy and Goodness, and thy Gospel Promises do bid us comfortably hope for, thro' the Merits and Mediation of our only Saviour and Redeemer Jesus Christ, *Amen.*

3.

AND whatever my Hardships and Sorrows be, O ! God of Patience and of all Consolations, make me consider, that this World is the place of Sorrow and Trouble, whereof all must expect to bear their share. That we need these Embitterments of Life, to reconcile us to the thoughts of Death, and to awaken our Preparation for it. That Patience is one of the principal Virtues, which we have to learn and exercise whilst we Live. And that if the exercise of it is hard, it will answerably be exceeding happy, and most highly rewarded. And

And let me remember moreover, O ! Lord, that the more Tryal we have here of our own Patience, the more Proof we have withal of thy Grace and Faithfulneſs, and the greater is our hope of a more abundant joy and Blessed recompence. And that a little waiting and endurance uſually lets us ſee, how good and Gracious thou art, in removing what lyes hard upon us : However, that the Reſt and Comforts of the next World, will abundantly ſatisfie and make amends for all.

Yea, and even here, O ! Lord, let me conſider, that Patience under my Burdens makes them lighter, and my Condition better ; giving me preſent eaſe in this Life, as well as more abundant hopes in the Life to come, That tis beſt for thy Will, to take place of mine, and to chuſe for me, both whether, and when, and how I ſhall be eaſed of them. And that if I ſtruggle againſt thy Will, I cannot reſiſt it. But by bearing it patiently, I do not only ſubmit to neceſſity, but ſhew an Act of Obedience and Duty, which will pleaſe thee, and in the end will far
more

more profit me than my Pains do at present afflict me, thro' my Blessed Lord and Saviour Jesus Christ, Amen.

4.

AND Grant me Grace, O ! Lord, always to bear in mind, that I am here but as † a Stranger, and that these Decays will carry me home. That whilst I am here

† 1 Pet. 2. 11.
* 2 Cor. 5. 6, 8. ** in the Body, I am absent from the Lord, and still as I am leaving my Body, I am hastning to him. And that my poor Soul is now a clogg'd and a close Prisoner in Flesh, and these Pains and Weaknesses are come to set it free.*

And let me remember, O ! Father, that these Sorrows, which I endure in my passage to Rest and Peace, are common to men. Nay, they are the Lot of good men, who are often exercised with a greater measure thereof, because here is all the Place † of their evil things. They are not only incident to us, but Profitable for us, and the best have need of them. For even the Blessed Jesus himself

† Luk. 15. 25.

himself, † tho he were a Son, yet leav- † Heb. 5.
 ned he Obedience by the things which he 8.
 suffered. He bore the Cross, before
 he wore the Crown : and we are first
 † to suffer, that we may also Reign with † 2 Tim. 2.
 him. 12.

And I willingly submit to follow,
 where my Blessed Lord has lead the
 way, and to take Pain and Sorrow
 in my passage to everlasting Life
 and Joy, as he has done before me.
 Only, O ! my God, be thou with
 me, as thou wast with him ; and let
 me have thee for my Support and
 Comfort under all my Sorrows
 whilst I live, and for my Blessed Por-
 tion when I die, thro' Jesus Christ
 my Lord, *Amen.*

VIII. Prayers

VIII. *Prayers for Spiritual Improvements by Sickness.*

I.

O! Most Gracious and Merciful God, I receive this sickness as thy Monitor, to put me upon considering and amending the Errors of my Life, and on making preparation for my Death.

And let no flattering hopes of life, O! Lord, delay or slacken my Repentance, or keep me from setting my Soul in order. But give me Grace to make use thereof, as if I were sure it would be, what for ought I know it may be, a Sickness unto Death. And therefore let me now begin, to repent of all my sins with that exactness, as he should do who thinks this is like to be the last time. And to order all my Actions with that uprightness and holy care, as befits him who is going to give
an

an account of them. And to be so perfect in putting on all the Dresses of a Religious Spirit, as he who expects to have no place afterwards for filling up any Omissions.

And on my Sick-bed, Holy Father, let Holy Prayers be my Employment and Delight. And make me look on shewing Patience, and exercising Faith, and perfecting Repentance, to be my business, for those remaining moments, which I have still to spend on earth. Oh ! Let me have as little to do with Vanity, and as much intercourse with thee my God, and exercise of all Heavenly Thoughts and Virtues, as I can ; that being used to that blessed Employment of Beatified Spirits, I may be fit for their Society, and prepared everlastingly to enjoy thee in Glory, through Jesus Christ our Lord. *Amen.*

2. AND,

2.

AND, Lord, do thou, whose Glory it is to bring good out of evil, and Light out of Darkness, turn my sickness, which comes as the punishment of my sins, into the means of my obedience. Make it the instrument of thy Grace to bring me to my self, and to call me off from Sin and Folly, which have been the Parents of all our pain and misery. Let it bring Innocence and Watchfulness to my Spirit, and peace and comfort therein ; and then my Afflictions shall pass for Favours, and I will give thee thanks and praise for my Correction.

When it wasts and brings down my Spirits, O ! Father, cause it also to tame and bring down my Passions, and all violent Motions. In my low Estate, make me meek and lowly. And let the sense of my wants and weakness, cure me of all Self-Confidence, and carry me out wholly to depend on thee. Under the Terrors of thy Power, possess me with holy awe and fear. And whilst
my

my pains make me forgetful of other things, let me not remember the wrongs I have received, nor be high in resentments of them

Let the dulneſs alſo of my Senſes, O God, mortifie all Carnal Appetites, and the unfavouryneſs of all worldly Vanities, cure me of all inordinate fondneſs for them. Oh! Make my love of Earthly things, and all my ſinful Luſts and Self-eſteem to die before me, and let my Sickneſs kill them, and ſave my Soul alive.

And grant, O! Lord, that the trouble which I find there is in wanting thy Mercies, may keep me duly ſenſible of them, and thankful for them, whiſt I enjoy them. And let the feeling of theſe Sorrows in my ſelf, touch me with Pity and Compaſſion for the Sufferings of others, whenſoever I ſee them exerciſed therewith.

And make me ever think, O! Holy Father, that I get more in being thus made better and wiſer by my Afflictions, than in being deliver'd from them: And count nothing ſo good for me, as to be brought thus to know my ſelf, and to know and
ſerve

serve thee, and to be put in the sure way of obtaining thine everlasting Mercy, thro my most Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

3.

* 2 Cor. 4.
16.

AND if as * *my outward man decays, my inward man be thus renewed*, I will bleſs thy Name, O! Merciful God, for the kindneſs of theſe hard Providences, and acknowledge to thy praiſe, that † *thou in very Faithfulneſs haſt cauſed me to be troubled.* For thou giv'eſt me better things, than thou takeſt away. The bringing down my Body, is for the enrichment of my Soul, which is my better part. And this ſmiting and wounding of my Fleſh, is for the healing and binding up my Spirit, which is the trueſt way to do me good.

† Pf. 119.
75.

Oh! then, that inſtead of dreading thy Viſitation as my Scourge, I may receive it as my Medicine. That I may not repine at its making me weak in Body, but rather rejoyce that it makes me ſtrong in Spirit. And give thee thanks, for thy kindneſs,

ness, and my comfort in thy Corrections, which are to make me good, that thou mayest make me happy, and give me everlasting Rest and Bliss with thee, thro' Jesus Christ my Lord. *Amen.*

IX. Prayers for the Bodily Needs and Desires of Sick Persons.

1. For *Ease*, when *Sickness* grows very painful or troublesome.

1.

LORD, look upon mine Adversity and Misery, which call aloud to thee for ease. For

[* *I am wither'd like grass, and my Bones will scarce cleave to my skin. † My heart panteth, and my strength faileth me, and mine eyes are grown dim. And* there is no soundness in my flesh, because of thine anger, nor rest in my bones because of my sin.

[Yea, * my bones are burnt as

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These Expressions within the Hooks [] the sick Person must use or omit as he finds they do or do not suit with his own case.

* Ps. 102. 4. 5.

† Ps. 38. 3. 10. 11

* Ps. 102. 3.

† Ps. 38. 6. *an Hearth, and] I † go mourning all*
 * Job 7. *the day long, and * wearisom nights are*
 3, 4. *appointed to me, and I am full of tof-*
sing to and fro unto the dawning of the
day.

This thou knowest, O ! My God,
 † Ps. 38. 9. *for † my groaning is not hid from thee.*
 * Il. 64. 9. *Oh ! * Be not wroth very sore, nor re-*
 † Ps. 71. 9. *member iniquity for ever. † Cast me*
not off, when I need most to seek to
thee, nor forsake me when my strength
faileth me But hear me, and ease
me, O ! Lord, for thou delightest
in Mercy. Hear me, for I cry unto
thee, yea I cry unto thee all the day.
 * Ps. 79. 8. *Hear me * speedily, for I am brought*
very low ; and make no long tarry-
 † Ps. 119. *ing, for † mine eyes long sore for thy*
 62. *word, saying, when wilt thou comfort*
me ? And though my flesh, and my
heart fail me, yet let not thy Mercy,
and thy Word fail me. For I still
reſign, and trust my ſelf to them ;
and in my greateſt weakneſs and ex-
tremitie, thou, O ! Father, art my
ſtrength and my portion for ever,
thro' Jeſus Chriſt my Lord. Amen.

2.

O! Most Gracious God, my pains are extreme, and too heavy for me, have pity upon me, and lighten them. † *Correct me in* † Jer. 30. *measure,* and consider that I am but a 11. feeble and frail Creature. In * *thine* * Hab. 3. 2. *anger remember mercy,* for I humbly submit my self, and return to thee. And Oh! Give me that tractableness and ingenuity of Spirit, that will be check'd with a word, and easily call'd off from evil, and will not need any long or sharp methods of correction to reclaim me.

I have waited for thy Relief, O! Father, give me the comforts of it. Yea, † *Mine eyes long sore for thy* † Ps. 119. *word, and are even wasted away with* 82. 123. *looking for thy saving health;* let them see it, and be satisfied therewith. Oh! shew me thy mercy, and that soon, for my need thereof is great. And think upon me as concerning thy word, for I trust to it to lay no more upon me than I can bear, and to send me seasonable help and ease at present, and everlasting Rest with

thee in the end, thro Jesus Christ
my Lord. *Amen.*

*A short Prayer on receipt of Ease, or
abatement of Pain, or Sicknefs.*

Blessed be thy Mercy, O ! my
God, which pitieth me in my
Misery. * *As a Father pitieth his*
Children, when they cry out in the
extremity of their pain, so hast thou
pityed me. † *Thou hast chastened me*
fore, but thou hast not given me over un-
to death ; * *thine anger is turn'd away,*
and thou hast eased and comforted me.

* Ps. 103.
13.

† Ps. 118.
18.

* Is. 12. 1.

Lord, my Soul shall love thee,
and sing of thy Mercy. And in my
Distress I will always trust thee, and
not be afraid. For thou art our
strength whilst we suffer, and our
most merciful Deliverer when we
are able to bear no more, for our
Blessed Lord and Saviour Jesus
Christ's sake. *Amen.*

2. A Prayer for Strength under
the same.

GIVE me strength, O ! Lord, to strive with my Disease, and to bear the weakness of Nature. And strengthen my Spirit, to withstand all its Temptations ; as well as my Body, to bear its Diseases. O ! Enable me to resist the Devil, and to suppress all stirrings of sin and folly. To beat back all motions of corrupt Passion, and not to lose the due Government of my self thro excess of pain ; but to shew my self mighty thro thee to bear all patiently, and to fortifie my weakness by a firm Faith and unshaken Trust in thy Grace and sure Promises.

Lord, if I have no strength but my own, every weight will bear me down. But if thou wilt support me, nothing will be too heavy for me, because nothing is too hard for thee. But *† thy strength will be made perfect* † 2 Cor. 12. 9. *in my weakness,* and thy Grace is sure to overcome my Corruptions, and thy Comforts to give me Ease,
K 3 thro

thro' my most Blessed Lord and Saviour Jesus Christ. *Amen.*

3. A Prayer for Deliverance from them.

Deliver me, O! my God, for I seek unto thee to help me; yea, I seek unto thee early, and continue seeking all the day long. Thou delightest in Mercy, deliver me for thy Mercies sake. Thou hast * promised to be with us, and help us in trouble, † Deliver me for thy Righteousness. Thou art Glorious in might to help our weakneses, * Deliver me in thy strength. Thou hast formerly been my succour, Oh! be so still. † And † our Fathers hoped in thee, and were delivered; let not my hope in thee perish, or be put to shame, more than theirs was. Save me, O! Almighty Lord, and make hast to my help: And * men shall know that it is thy hand, and that thou hast done it, and learn thereby both to give thee Praise, and to make thee their strength and confidence, thro' Jesus Christ our Lord. *Amen.*

4. Prayers

4. Prayers for longer Respite, and Recovery from Sicknefs.

1.

O ! Almighty Lord, in whose Hands are the Issues of Life and Death, look in Mercy upon these Decays of Nature which my Diseases hath made, and repair them, and † spare me a little, that I may recover † Ps. 39.
my Health and Strength again. 13.

I do not desire Health, O ! my God, to consume it in Idleness. Nor out of Fondness for the gay Pleasures and Pumps of this World, that I may be strong to pursue them. For I believe and know them all, to be Vanity, and Vexation of Spirit. I lift my Heart above them, and do by no means desire to have this Earth for my home, or to take up with them for my Portion. For I love thee and thy ways, O ! Dear Lord, above them and their Delights ; and will harbor no love of them, but what is ready to submit them all to thee, when thou art pleased

fed to take them away, and which will never sin against thy Laws to secure them to my self, nor use and enjoy them as the Treasures of my home, but only as the helps of my Pilgrimage.

This clause within the Hooks, [] may be used or omitted, as best suits with the Petitioner's own case.

But I desire it, if it may seem fit to thee, O ! God, that I may be fitter for thy Work, and more able to labor in thy Service. And that I may be more perfect in my obedience, before I am called to give up my Accounts. [And because I am still willing, if it may please thee, to be an instrument of thy care and good Providence towards those, who by Nature, or Friendship are committed unto me.] And the guilt thereof I shall thankfully ascribe unto thee, and praise thy Power and Mercy for the benefits of my Recovery, thro' my Blessed Lord and Saviour Jesus Christ. *Amen.*

2.

I know, O ! Lord, that thou canst soon restore me when thou
 † Luk. 7. 7. pleasest, and that if † *thou do but say the word I shall be whole.* And I believe

lieve that thou wilt restore me, if it is best for thy Glory, and for my good, and for the wise ends of thy Providence in this World. And therefore tho' I do heartily desire it, yet I humbly submit the same to thee. For I am no where so safe as in thy choice, and therefore I leave thee to determine still, whether thou shalt be honour'd and my poor Soul benefitted, by my Life or by my Death; whether by me in a state of Health, or in a state of Sicknes.

But when thou hast chosen and fixt my condition for me, then, Lord, I beg of thee, and I beg it earnestly, that I may receive it willingly and thankfully; and that I may have Grace wisely and faithfully to discharge all those Duties which thou requirest from us under the same. And that I may always find, both my Tryal temper'd to my weakness, and my self still comforted and supported under it by thy Grace, thro' Jesus Christ our Lord.

Amen.

5. Prayers on taking Physick.

I.

O! Gracious Lord, [direct the Counsels of those who prescribe to me, and] prosper the Medicines which are to give me ease, or strength. But let not my confidence in them, take off any thing of my eye or dependance upon thee.

† Mar. 4 4. † *For Man lives not by bread, nor recovers by Physick alone, but by every word out of the mouth of God, to give a Blessing unto both. And if thou biddest them, the things or Accidents which I do not think of, or set least by, shall recover me.*

Oh! therefore, as their part is the care, so let thine, O God, be the Blessing, and mine the Comfort: And as I shall love them as thy instruments, so I shall own thee for the Author of my Mercies, and to thee shall I give Thanks, and pay my Vows and Services, thro' my dear Lord and Saviour Jesus Christ.

Amen.

2. Lord,

2.

LORD, let not my desires of Health, ever make me yield to seek Remedy from Charms or suspected means, or apply my self to Dealers with Familiar Spirits. Let me not resort to thy utter Enemy, who sets up this way against thee; nor fall again to seek him after I have solemnly renounced him in my Baptism; nor fondly flatter my self with hopes of receiving good, from the Grand Author and Plotter of all evil, who then only seems to cure when he ceases to kill, and doth not cease to torment a Body but when he hopes thereby to ensnare or destroy a Soul. But give me patience to wait for Life and Health in thy ways, that I may always owe the same to thee, and wholly devote them to thy Service, thro' Jesus Christ my Lord. *Amen.*

6. Prayers on want of Sleep.

I.

* Ps. 77. 4.

O ! Righteous Lord, * *thou holdest mine eyes waking*, and in the Night Season I take no rest. I seek sweet Sleep to ease my pains, and to recruit my Spirits : I seek it earnestly, but I can not find it ; and if I seem to have it fast, † it suddenly breaks from me.

† Dan. 2. 1.

* J. r. 31.
26.

But, O ! Merciful God, let it not always flee away, but let my wearied eyes at length lay hold of it, and make * *my sleep sweet unto me*. Consider my weariness, which calls aloud for rest ; and my weakness, which greatly needs refreshment. And give my labouring Spirits ease, that restless agitations, or incessant pains, may not always keep me awake.

Or if my Spirits must not be allured by ease into sound sleep, or at least into soft Slumbers ; let them however be born down into it by the weight of my Sorrows and their
own

own weariness, that I may a little forget my Troubles, and recover strength to bear any new returns thereof, till thy Blessed time shall come of sending me deliverance from the same, either by the Blessing of Health, or the infinitely greater Blessing of Heaven, thro' Jesus Christ my Lord. *An en.*

2.

AND whilst thou keepest mine eyes awake, O! Lord, keep my Heart watchful, and make me seek both to divert my Sorrows, and to ease and comfort my self, by employing my Thoughts well.

Oh! That I may fall † to remem- † Ps. 63.6.
ber thee on my Bed, and meditate on thy ways and Promises in the night Watches.

That I may * commune with mine own * Ps. 77.6.
Heart, and diligently search out my own Spirit. That I may remember thy tender Mercies, and Gracious Dealings towards others; and call to mind the Blessed end of Patience, and how careful thou art sometimes to give us ease whilst thou denyest

us sleep, at others to send us sleep too when we are not fit any longer to subsist without it. Yea, that in thy due time, thou wilt bring us to that Blessed State, where they sleep away no happy Minutes, but wake continually to injoy the same, as Angels do, and where their Eyes never take sleep, nor ever need or desire it.

And let these Thoughts comfort me, till thy Grace and Mercy sees fit to give sleep to my Eyes, and deliverance from my Sorrows, thro' my dearest Lord and Saviour Jesus Christ. *Amen.*

7. *A Prayer of Friends for the sick under excess of Sleep, and when they apprehend danger by it.*

† or her. **O**! Merciful God, let not this deep Sleep, which is fall'n upon thy Servant, prove the Sleep of Death. Make it the Sleep of a recovering Person, to relieve and revive † him, not to carry him off, and awake him out of it in thy due time, to offer thee praise, and to labour

bour still among us in doing thee Honour and Service.

But if thou hast order'd thereby to take him to thy self, Lord, remember and accept of all his former Prayers, and Repentance, Faith, and Patience. Look not upon his sins, but to pardon them; nor on his weaknesses, but to pity them. And when he awakes in the next World, let him find himself surrounded with Light and Bliss instead of his Sick-bed Sorrows, and awake to Eternal Life, with thee in Glory.

Lord, hear us, for this thy weak Servant in Distress. Hear our Prayers for him, who seems not able now to offer up any Prayers to thee for himself. And accept both him and us, to the Blessed enjoyment of thy Love, and hopes of thy Mercies, thro' Jesus Christ our Lord. *Amen.*

8. *A Prayer of Friends for the Sick, when they are Light-headed, or apprehend danger thereof.*

LORD, in this extremity of pain and sickness, keep thy Servant in † his Senses, and let him not want the use of Reason when he stands most in need of its Succors.

† or her.

Let not his Disease transport him, into vane, or violent Ravings. And much less let the Enemy abuse his Fancy, when he himself has lost all good use thereof, and possess it with any frightful or ungodly Thoughts and Illusions.

But whatever he says or doth, amiss, or indecent, under such Disturbance and alienation of mind, impute not the same to him as his sins, O! Lord, whilst his Reason can neither understand nor refuse them; and whilst that, which takes away the use of his Reason from him, is only his Disease which is of thy sending. But impute them to the busie working of the Adversary, upon an ungovern'd imagination:
And

And give thy Servant his Senses a-
gain, that he [† may disclaim all the
evil which he said or did whilst he
knew it not; and that he] may
watch against the Enemy, and may
see his own wants, and earnestly
implore thy Grace and Mercy for
the supply thereof, through Jesus
Christ our Lord and Saviour.
Amen.

† This
Clause
within the
Hooksmay
be left out
when he
has said
nothing a-
miss under
the want
of his Sen-
ses.

X. Prayers

X. PRAYERS for certain kinds of Sickness.

I. For Women with Child.

Scriptures for Women with Child.

1. Before their Travail.

UNTO the Woman God said, I will greatly multiply thy Sorrow and thy Conception; in Sorrow shalt thou bring forth Children, Gen. 3. 16.

For the Woman being deceived; was first in the Transgression.

Notwithstanding she shall be saved in Child-bearing, if she continue in Faith, and Charity, and Holyness with Sobriety, 1 Tim. 2. 14, 15.

And when she is in Travail, she hath Sorrow, because her hour is come: But as soon as she is deliver'd, she remem-
breth

breth no more the anguish, for joy that
a man is born into the World, Jo.
16. 21.

2. In Travail.

LORD, my heart is sore pained with-
in me, and the Terrors of Death
are fall'n upon me.

Fearfulness and trembling are come
upon me, and horror hath over-whelmed
me, Ps. 55. 4, 5.

But what time I am afraid, I put my
trust in thee, Ps. 56. 3.

Lord I beseech thee, deliver my soul,
Ps. 116. 4.

Oh! Be not thou far from me, nor
seem as if thou heardest not.

Shew some token upon me for good,
and make haste to help me, O! Lord,
Ps. 38. 21. 22. and 88. 17.

3. After

3. After Delivery, she may express her Devotion in one of the Hymns in the Office for Churching of Women, or in this following.

I Love the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow.

Then called I upon the Name of the Lord, 116. 1, 2, 3, 4.

And in the day when I cried, he answered me, and strengthened me with strength in my soul, Ps. 138. 3.

When I sought him, he heard me, and deliver'd me from all my fears, Ps. 34. 4.

Oh! Sing unto the Lord, all ye Saints of his, and give thanks at the remembrance of his Holiness, Psal. 30. 4.

Ye that fear the Lord, praise him.
For he hath not despised, nor abhorred
the affliction of the afflicted; neither
hath he hid his face from me, but when I^o
cryed unto him he heard me.

And my praise shall be of him in the
great Congregation; I will pay my Vows
before them that fear him, Psal. 22.
23, 24, 25.

Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning, is now,
and ever shall be, World without end.
Amen.

Prayers

Prayers for Women with Child.

1. *A Prayer for a breeding Woman, and against Miscarriage, to be used at any time before Travel.*

O ! Almighty Lord, who in thy Mercy hast given me an hopeful Conception, carry it on I humbly intreat thee, to an happy Deliverance in thy due time.

Oh ! let not my Child fare the worse for mine Offences, nor deal with it according to my Deserts, but according to thy own tender Mercies. Give it its due shapes, and full growth : and preserve me from all Frights, or evil Accidents which may cause me to miscarry, and in great Love and Pity both to it and me, bring it into the World at its full Maturity.

And

And Bless it in mind, O God, as well as in Body. Endow it with an understanding capable to know thee, and with an Heart well disposed and strongly bent to fear thee. Sanctifie it from the Womb, and receive and reckon it for thy Child as soon as it is mine, lent to me for my Comfort, but ever reserved and employ'd by thee for thy Service and Glory.

And, Lord, if it may please thee, make it easie to me in the breeding, and in the bearing and bringing forth also, when the time shall come. And grant that in both, I may always bear my Burden with Patience, and look up to thee with Faith, and receive thy Mercies with all Humility and Thankfulness, thro' Jesus Christ my Lord, *Amen.*

2. A Prayer, *when the time of Travel draws near.*

Give me Grace, O! merciful God, to look for the pangs and throws of Travel, which now draw near unto me, with holy Fear, and humble Confidence in thee.

Let

Let me not come to meet them, O! Almighty Father, in a stupid, or careless Security, as one insensible how much the smart, and peril of this State, do need thy help and mercy. For nothing is fitter to show us our weakness, nor calls more for the Succours of thy strength. And therefore I disclaim all Confidence in my Self, or other humane means: and humbly seek to thee, and give my Self and my poor Babe up for lost, unless thou art pleased to stand by me.

But when I see how much I need thee, let me not mistrust thee, O! my God. For thou art prone to shew Pity, and my pangs will be strong to move it. And the Preservation of my sweet Babe, which has done nothing against thee, will call aloud to thy mercy to deliver me. Thou art ready to hear us, and to help us, O! Lord, because of thy Promise. And my Trust is, that thy Power and Goodness will not be wanting to support and deliver me in this Case, because I see thou daily dost extend the same to support and deliver others; [and because thou
haft

in Child-birth.

hast several times heretofore done the same to my Self.]

And therefore, O ! Father, I cheerfully commit my self into thy hands. And look to find mercy from thee, as one who absolutely needs thee, and humbly trusts to thee. For mine eyes are unto thee, O ! God, and to thee alone, to give me convenient Courage to meet my pangs, and strength to bear them, and to give me Patience to wait on thee, and a safe Deliverance at thy due time, for our Lord Jesus Christ's sake, *Amen.*

III. *Prayers in time of Travel, one or other whereof may still be recited by her Self, or read to her by her Friends, as often as she pleases.*

I.

Lord, now my Sorrows have got hold upon me, let thy strength come in to support me. Oh ! let not my Burdens come faster upon me, than thy Succours do. But give me Patience to bear my Pains, and quietly to wait thy time of easing them. Give me Faith to relye upon thy

L Mercy

Mercy and Promises, and to believe that they will be shewn towards me, and fulfilled upon me in their Season. Give me Comfort under my pangs, and after them. And as thou hast enabled me to conceive a Child, and to bear it hitherto in my Womb; so now to Crown those Blessings, give me strength to bring it forth at its full time, and, if it may please thee, neither let my Pains be too sharp, nor too long, before I am happily delivered of the same, for my dearest Lord and Saviour Jesus Christ's sake, *Amen.*

2.

O! Almighty God, do thou direct the Counsels, and Endeavours of those, who charitably Minister about me. Guide them to ways, that are most for mine and my Childs safety and ease; and of quickest dispatch. Oh! let thy Counsel, and thy hand, go along with theirs, for they can do nothing without thee. Let me now be thy Care, for thou art my Confidence. And save and deliver me, for now is the hour of my extreme need, and of thy

thy shewing Pity and Mercy on me,
thro' the Merits and Mediation of
my dearest Lord and Saviour Jesus
Christ, *Amen.*

3.

Lord, I receive these Pangs, as
the Sorrows which thou hast
justly laid upon our Sex, for being
first in Disobedience. I ** accept them* ** Lev. 26.*
as the *punishment of mine iniquity; 41.*
Oh! let that appease, and pacific
thee. I resist not, but submit my
self to them meekly; Oh! then
finite not too fore, nor lay too much
upon me. But proportion both their
Degrees, and continuance, not ac-
cording to my Sins, but according
to my weakness, and as may best suit
with thy tender Mercies, thro' Jesus
Christ my Lord, *Amen.*

4.

Support me, O! dear God, for
I am weak. Support me, for I
am one that fears thee. Support
thou me, for I trust my Self unto
thee, and wait on thee, and long
fore for thy Mercy and my safe De-
livery, for Jesus Christ's sake, *Amen.*

L 2

5. Make

5.

MAke hast to help me, O ! Lord and deliver me speedily, for my Spirit waxeth faint. This speedy ease my Flesh earnestly desires, if thou see'st it fit for me. But yet I humbly submit the same to thee. For be it quicker, or slower, thy time I acknowledge is always best. Oh ! then deliver me when thou please'st, and give me Patience to wait for my Delivery. And delay it no longer, O ! my dear God, than suits best with my weakness, and with thy Goodness, for my Blessed Lord and Saviour Jesus Christ's sake, *Amen.*

*Short Ejaculations, which she may use
in time of her Travel.*

† Ps. 38. 9.

Lord, † my Groans are not hid from thee, let not thy mercy be hid from me.

Thy Terrours come about me, and threaten me on every side : but

† Ps. 56. 3.

† what time I am afraid, I will still put my trust in thee.

Confi-

Consider, O! my God, that I am made of Fleſh, very ſenſible of Pains, and ſhort in Patience; Oh! lay not too much upon me.

Help me, Lord, for thou art my hope.

Make haſt to my help, for my Spirit waxeth faint.

Oh! Jeſu, who waſt thy ſelf born of a Woman, help this tender Babe ſtrugling for Birth. *Amen.*

IV. Prayers after Delivery.

The Collect in the Office of Churching of Women, which may be ſaid by ſome Friend there preſent.

O! Almighty God, we give thee humble Thanks, for that thou haſt vouchſafed to deliver this Woman thy Servant, from the great Pain and Peril of Child-birth. Grant, we beſeech thee moſt merciful Father, that ſhe thro' thy help, may both faithfully live, and walk according to thy Will in this Life preſent, and alſo may be partaker of everlaſting Glory in the Life to come, thro' Jeſus Chriſt our Lord, Amen.

Other Prayers, which may be read to her, for her devoutly to offer up to God, her Friends heartily concurring, and saying Amen with her.

1. *A Thanksgiving for safe Deliverance.*

O ! Father of Mercies, what Thanks can I worthily give unto thee, for thine unspeakable Goodness to my helpless Babe and me, and for the wondrous things, which thou hast now done for my Soul ? For the Pangs and Terrors of Death got hold of me, and the mouth of the Pit was opened, and ready to shut it self upon me. But thou hast Graciously allwaged those Pains, and wrought Deliverance, and turned my Sorrows into Joys.

Lord, I will ever adore, and magnifie thy Mercy, which hath dealt so lovingly with me ; and praise thy Truth and Faithfulness, which have not suffered thy Promises, or my Hopes to fail. I will never forget ; how mindful thou hast been of me
in

in my low Estate, and how thou
hast been a present help in the time
of my greatest need.

For I have felt thy Power, O !
my God, in my greatest weakness,
and have been enabled thereby a-
bove my strength. I have tasted thy
Goodness, in the midst of all my
piercing Pangs and Sorrows : for
thou didst comfort, and support me
under them ; and didst measure them
out to me, according as I could
bear them ; and in tender Pity didst
send ease, yea, hast turned those Sor-
rows into Joys, when I could bear
no more.

And oh ! that all thy Saints may
praise thee, for the Glories of thy
Power and Mercy. That they may
be encouraged to fear and trust
thee, for the wonders which thou
hast wrought for me. And that I
may never grow weary of waiting
on thee, remembering how gracious
thou art still in the end to me ; nor
despair of thy most seasonable help
and merciful Deliverance in my
greatest Streights and Difficulties,
thro' my Blessed Lord and Saviour
Jesus Christ, *Amen.*

*A Prayer for Grace and Assistance,
under the remaining Sorrows and
Tryals of Child-bed.*

Perfect, Good Lord, that Deliverance, both to my Child and me, which thou hast most graciously begun, and let us not be lost after the Wonders which thou hast already done for us, for want of thy doing a little more.

Continue my Patience, O ! Father, and my Humble dependance and comfortable hope in thee, under any further pains and Accidents of my Child-bed. Support my Spirit under them, and, if thou pleasest, bring me safely thro' the same, and raise me up again in thy due time. Thy Mercy and Power are still the same, and will be the same for ever. Oh ! Let them still be shewn for my Recovery, as they have already been for my Delivery. Let them be shewn upon me, that I may still more and more praise thee ; and because I place my safety in thy love and care, and put my hope and trust in thee.

But

But if in thy Paternal Providence; whereto I willingly commit my self, thou hast determined otherwise concerning me, thy Blessed Will, O ! my God, be done. Dispose of me, either to Life or Death, as thou pleasest; only in both to thy Mercy. And whether living, or dying, let me still please thee, and be thou my Portion. Oh ! Perfect my Repentance, and purge away all my sins. And give me Patience whilst I live, and Peace when I die, and after that the happiness to see thy Face in a Blessed Eternity, which thou hast prepared and promised to all that truly fear thee, thro Jesus Christ our Lord. *Amen.*

3. *A Prayer for her Child.*

Preserve my tender Child, O ! Father, and let its own weakness, and my Cries, commend it to thy Blessed Care. Preserve it to be regenerated and born again by Baptism, and thereby made thine own Child by Adoption ; which is infinitely a greater Blessing, both to it and me, than thy making of it mine.

L 5.

Keep

Keep it also afterwards in Health and Safety. And as it increases in Years and Stature, let it increase withal in Wisdom and in thy Fear. I beg not for it Wealth, or Greatness, but Wisdom to know and serve thee. For, O ! Lord, I do not desire Life, either for my self or it, but that we may live to thee, and grow daily in Love and Thankfulness for all thy Mercies, and in Faith, and Patience, and all holy Obedience, which may fit us both for ever to enjoy thee, thro' Jesus Christ our only Saviour and Redeemer. *Amen.*

Afterwards, when she comes to be *Churched*, besides the *accustomed Offering* to the Minister, she may add a Gift of Alms to the Poor, as a proper and acceptable Tribute of Thanks and Praise, Alms being as fit to attend and recommend our Thanksgivings, as they are to inforce our Prayers.

† Rubrick
at the end
of the Of-
fice for
Churching
of Women.

And let her not forget the † Churches Admonition, to compleat her *giving Thanks by Receiving the Holy Sacrament* if there be a Communion that day, or so soon as there shall be one.

2. Devo-

II. Devotions on *the Loss of Eye-sight*, to be read to them by some Friends, for them to Meditate upon, or to joyn in.

Scriptures.

I.

WHIO hath made the Seeing and the Blind? Have not I the Lord? Ex. 4. 11.

And the Lord openeth the eyes of the Blind, Ps. 146. 8.

He hath anointed me to preach the Gospel to the Poor, and recovering of Sight to the Blind, Luk. 4. 18.

Lord, I grope for the wall, and stumble at Noon-day as in the Night.

I wait for Light, but behold obscurity; for brightness, but I walk in darkness, Is. 59. 9, 10.

Lord, I beseech thee, that I may recover my sight.

Receive thy sight, thy faith hath saved thee, Luk. 18. 41, 42.

But

236 *Prayers on the Loss of Eye-sight.*

† Eph. 1.
18.

But if I must not receive it in my Body, however open the Eyes of † my Soul, that I may behold wondrous things out of thy Law, Ps. 119. 18.

2.

The Light of the Eyes, indeed, rejoiceth the Heart, Prov. 15. 30.

For truly the Light is sweet, and a pleasant thing it is for the Eyes to behold the Sun, Eccl. 11. 7.

But the Eye is not satisfied with seeing, Eccl. 1. 8.

For as Hell and Destruction are never full, so the Eyes of Man are never satisfied, Prov. 27. 20.

And the Lust of the Eyes is not of the Father, but of the World, 1 Jo. 2. 16.

So that we need to make a Covenant with our Eyes, Job 31. 1.

And if thine Eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into Life without Eyes, rather than having Eyes to be cast into Hell-fire, Mat. 18. 9.

Besides, in seeing much, we see much evil; and it may be thou shalt be mad for the Sight of thine Eyes which thou shalt see, Dent. 28. 34.

And

Prayers on the Loss of Eye-sigh. 237

And just Lot in seeing vexed his
Righteous Soul from day to day, with the
unlawful deeds of the wicked, 2 Pet. 2.
7, 8.

3.

Moreover, tho' the Body be dark,
yet the Eyes of our understanding may
be enlightened, Eph. 1. 18.

For the Spirit of Man is the Candle
of the Lord, searching all the inward
parts of the belly, Prov. 20. 27.

And we walk by Faith, and not by
Sight, 2 Cor. 5. 7.

And tho 'tis pleasant to see the
Sun, yet 'tis pleasanter to see those
things, which the Angels desire to look
into, 1 Pet. 1. 12.

And to supply our want of Bodily
Eyes, our Friends and Neighbours,
may be to us instead of eyes, Num. 10. 31.

For I was Eyes to the Blind, and Feet
to the Lame, Job 29. 15.

And cursed be he, that maketh the
Blind to wander out of the way, Deut.
27. 18.

Or putterh a Stumbling-block before
him, Lev. 19. 14.

Glory be to the Father, &c.

Prayers

P R A Y E R S.

I. For Recovery of Sight.

LORD, pity me, who have my
 Eyes always closed, and all my
 † *Il. 59. 10.* Days turned into Night. I cannot
 see, what I eat or what I drink, and
 † *I grope for the wall, and stumble in*
the Light as in the Dark. For the
 Light, which maketh all things ma-
 nifest about us, and reviveth and
 maketh glad both Man and Beast, is
 no Light to me, but I am Dark at
 Noon-Day.

Oh! Support and comfort me in
 this my Adversity, and restore my
 Sight to me again, if it may seem fit
 to thee. Consider, Lord, how greatly
 it serves, for my comfort and safety.
 And restore it to me, for I seek to
 thee, and thou art prone to pity me,
 and thou only who gavest it canst
 restore it. Yea, do thou restore it,
 O! my God, that I may again be-
 hold the marvelous Greatness, and
 the rich and various Beauty of thy
 Creatures; and devoutly admire and
 praise the Glories, of thy Wisdom,
 Power,

Power, and Goodness, which they set forth daily before our eyes. And above all, that I may return to read thy Holy Word, to instruct and comfort me, and to make me perfect in the way of my Duty, and of obtaining thine everlasting Mercy, thro' Jesus Christ my Lord, *Amen.*

II. For *Patience under the want of it.*

I.

AND in this state of Bodily Blindness, O! Righteous Lord, I do not in the least complain of thee for laying it upon me. For thou hast continued the use of my Eyes much longer unto me, than I have been careful to use and employ them for thee. And because I would not take care to govern them virtuously and wisely, nor shut them up or restrain them my self, thou hast shut them up in Darkness.

For they had taken me off, O! Holy Father, from minding thee, to mind Worldly Pomp and show, and to fix themselves in Clay. They were grown greedy and unsatisfied in beholding Vanity. They had often † *made me to offend.* And 'tis better † *Mat. 18 9.*
to

240 *Prayers on the Loss of Eye-sight.*

to want Eyes, than to be made to offend by them ; and *to enter into Life* being Blind, rather than having Eyes without Innocence *to be cast into Hell fire.*

So that I humbly submit to this Blindness, O ! my God, and meekly accept of it, both as the punishment of mine iniquities, and as a means to cure and prevent them. And if it be thy Pleasure to have me rest under it, or whilst it is so, thy Blessed Will be done. And I will not only submit to thee, but will still thankfully adore and praise thy Name, thro' Jesus Christ my Lord.
Amen.

2.

AND I will consider, O ! Gracious Lord, that if my Blindness makes my Soul to have less pleasure in this World, it makes it also to have less danger from it. For in this World, I should see more, that is fit to insnare, than to benefit my Mind ; and my Eyes would let in more Tryals than true Injoyments, and meet with more to afflict than to delight me.

And

And I will thankfully remember,
 O! Father, that by thy Mercy I was
 not born Blind, but had long injoyed
 the use of my Eyes before I lost
 them, yea, and after I had most
 justly deserved to lose them. Thou
 wast graciously pleased to lend them
 to me, till I had been conversant in
 thy Holy Word, to direct and com-
 fort me. And till I had seen much
 of what was to be seen in this World,
 and till more Days would have
 brought little but the same Sights o-
 ver again. And by thy Grace I † [had
 first dispatch'd such Business and Af-
 fairs, as are of most importance
 and concern to me in this Life, and]
 was come to have much less need
 of my Eyes before they were taken
 from me, and I was call'd from be-
 holding Vanity, to mind thee and
 make sure the *one thing necessary*, thro
 my Blessed Lord and Saviour Jesus
 Christ. *Amen.*

† This
 within the
 Hooks, or
 other Pas-
 sages, the
 Persons
 must use
 or omit,
 as suits
 with their
 own case.

3.

YEA, and still thro' thy Mercy,
 O! Dear God, I have my Hear-
 ing perfect, to supply the want of
 my Eye-sight. And altho' I have
 now

now no use of my own Eyes, yet I have of others, and can still see any thing with theirs. [And what I once learn from them, I now remember much better by thy help than I used to do, whilst I had my own Eyes to trust to, and am in less need of any Eyes to see it for me over again.]

And therefore instead of repining that I have lost my Eyes, I will adore and thank thy Goodness, O ! Blessed Lord, which has so well provided me for this loss, and doth now so comfortably make it up to me other-ways. But above all, which gives me an Heart, that can still look up to thee, and take comfort in thy Promises, when my Eyes can no longer look upon this World, or delight in its Gayeties. And which supports me in my dark estate, with the Blessed Hope of receiving Eyes at the Resurrection of the Just, which always see clear and never grow dim ; and which can bear the brightness of thy Presence, and shall always Feast themselves in beholding thee, and all Heavenly Glories, thro' Jesus Christ my only Saviour and Redeemer. *Amen.*

3. For *Good use of their Blindness, and proper Helps under it.*

AND whilst thou takest from me the use of my Eyes, O! Merciful Lord, take from me also the Lust of my Eyes. And let me by no means doat any more on Riches, or on Beauty, or on the Pomp and Gayety of any Earthly things, since now I can no longer Feast my Eyes therewith. But instead of coveting and greedily hearkning after the same, make me as a Dead Man to them. For Death has already invaded my Earthly Tabernacle, and is come up at the Windows. And I have out-lived my Eyes, which as they had commonly been the first inlets of sin: so now thy justice has made them the first inlets of Death too.

And since my Eyes are kept from looking abroad, keep my mind from looking abroad too. Let my thoughts busie themselves at home, in searching out and setting straight mine own ways, and in meditating on thy Laws and Promises. I cannot say, as others may, that I am still called off
from

from this good Employment of them, by the sight of outward Objects, or by the Cares of men of Business. Oh! then, that I may be more intent therein, as wanting much of other Persons hindrances and excuses.

And make me remember, O! my God, that thus to know and behold thee, is to see with Angels eyes. And that altho' Flesh and Blood cannot see God, yet Faith doth. And that whilst thou art pleased to clear up my Faith which is the eye of my Soul, and to make it strong and lively to discern what will please thee, and what will save and comfort me in the next World; it matters less th.' I remain dark, to what is apt to insnare and afflict me in this World.

And whilst I want my Eyes to inform me at every turn what passes, Lord, quicken my Attention, that I may give the more heed when I am told of the same; and strengthen my Memory, that I may not need still to be told of it again. And now my own Eyes are no longer serviceable to me, give me faithful Friends and Servants about me, that

I may safely trust to theirs. And let thy Care and good Providence be to me instead of my Eyes, and of all other Comforts and Conveniences which my Blindness deprives me of, thro' Jesus Christ my only Lord and Saviour, *Amen.*

Our Father, &c.

III. Devotions on the loss of Hearing.

Scriptures.

WHO hath made mans mouth, or who maketh the Dumb or Deaf? have not I the Lord, *Exod. 4. 11.*

The hearing Ear, and the seeing Eye, the Lord hath made even both of them, *Prov. 20. 12.*

In that day, the Ears of the deaf shall be unstopped, *Isa. 35. 5.*

And the deaf shall hear the words of the Book, *Isa. 29. 18.*

He said be opened, and straightway his Ears were opened, *Mark 7. 34, 35.*

But above all, O! Lord, give thy Servant an hearing Heart, *1 King. 3. 9.*
And

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And that is better whilst the Ears of my Body are shut, than to have Ears, and not to Hear, Ezek. 12. 2.

Or Hearing to hear, but not to understand, Act. 28. 26.

And when the Ears of the Body are open, the Ear is not fill'd with hearing, nor the Eye satisfied with seeing.

And the thing which has been heard or seen, it is that which shall be heard or seen again; and that which is done, is that which shall be done; and there is no new thing under the Sun, Eccl. 1. 8, 9.

Yea, and in hearing much evil, is much trouble, and just Lot in hearing, vexed his righteous Soul from day to day, with the unlawful Deeds, and filthy Conversation of the wicked, 2 Pet. 2. 7, 8.

Thou shalt not curse the Deaf, nor
†Deut. 27. put † a stumbling-block before the Blind,
18. but fear the Lord, Lev. 19. 14.

Glory be to the Father, &c.

Prayers

Prayers.

I. For Recovery of Hearing.

O ! Righteous Lord, mine Ears have been too much inclined, and delighted to hear things, which dishonour thee, and corrupt me. And where they were less bent upon evil, yet however they were too easie and complying with it. And therefore thou art just in stopping them, because I have misused them; and I must clear and glorifie thee in taking away my Hearing from me, both in deserved Punishment of my having provoked thee, and in careful Prevention of my further corruption of my self thereby.

But, Lord, in thy just Displeasure, remember Mercy, and open mine Ears again if it may seem good to thee. For I acknowledge my former Errors, and am resolved by thy Grace, to keep them always open to good words, and averse to evil. Do
thou

thou open them, good Lord, for to thee alone do I look for the same, and I know it is as easie for thee o open them, as it was to shut them. And consider no longer my Sins, which deserve to be punished, but mine affliction which calls to be pityed.

For by this Deafness, O ! my God, I am deprived very much of the Comforts of Conversation, and of the chief means of Instruction. For
 † Rom. 10. 17. Discourse teacheth Wisdom and understanding. And † *Faith* it self *cometh* and groweth up *by Hearing*. And in the midst of Discourse, I am in great measure as if all kept silence, and the World is as if all were dumb to me, because I am deaf to them, and can seldom let in any Voice, that might bring Counsel or Comfort, to my Soul or to my Body.

Oh ! therefore, Holy Father, do thou once more restore me to the benefit and comfort of Company, and give me an Ear that can distinguish good from ill, and that will be both fit and glad to hear, whatsoever may Honour thee, or any ways edifie or advantage me, thro' Jesus Christ my Lord, *Amen*.

II. For *Patience under the Want of Hearing.*

I.

AND whilst thou see'st fit to continue me under this Deafness, O! Almighty Lord, Give me Patience Contentedly to want the Conversation of others. I know, alas! and do lament, that I am hereby Debarr'd from Hearing Good Words. But I will reckon it some Compensation to me, that it keeps me from Hearing Evil too; and in this naughty world, there is much more Evil spoke than Good.

For if my Ears were open, O! God, I should Dayly hear much more than I Desire to hear, or than I ought to bear Silently: And should hear Evil more often, than I should find the Heart and Courage to Reprove it; or than I should be able to Cure, or perhaps to check or any ways hinder it by my Reproof. And where I can neither prevent, nor Cure Evil Speeches, I will account

M

it

it as a piece of Favour to me to be deaf to them.

And therefore thy Will be Done, O! Holy Father. I receive my Deafness Patiently and thankfully, as being sent by thee, and as Dayly keeping out much, that would either Corrupt, or trouble and afflict me. And am Content whilst thou pleasest, to be Deaf to the voice of Sinners, till thou shalt either restore that Sense to me again here on Earth, or take me hence to hear the Heavenly Halleluiahs and charming voices of Angels and Beatified Spirits in thy Presence, for the sake of my Blessed Lord and Saviour Jesus Christ, *Amen.*

2.

ANd Blessed be thy Mercy, O! Lord, that I was not born Deaf, but had mine Ears Open, till Faith was ingender'd in me by Hearing. For I injoy'd my Sense of Hearing, till I had learnt to know thee, and the way of my own Salvation: Yea, and till I had learnt to know much of this World too, enough to teach me that I must keep
always

always on my Guard against the Snares, and constantly expect to meet, and stand prepared to bear the troubles of it.

And Graunt, O ! Father, that Having lived to hear much before, I may now set my self, to meditate on what I have heard formerly, and to live by memory, and still have Recourse to past instructions, to Guide and Comfort me.

And make me Consider, Lord, that if mine ears were still open'd, since † *there is little new under the Sun*, † *Ecc. 1. 9.* I should dayly hear much of the same, both Good and Evil over again. And that I may profit my self abundantly by thy Grace, in fixing those things upon my mind, which I have heard already : yea, that I may likely profit more, in recollecting and meditateing thus upon old instructions, than by haveing an ear never fill'd with Hearing, but dayly hearkning after new ones. And that without such Reflection on the knowledge which has allready come by Hearing, to make my self Master thereof, I shall be almost as if I wanted it, even whilst I have it,

and shall be losing it daily more or less.

And besides this, O! Gracious God, thou art still pleased most mercifully to continue to me the use of my Eyes, to supply the want of mine Ears; and I can read whatsoever is fit for me to know, in Relation to this Life or the next, tho I can no longer hear it.

And, Lord, make me sensible, that this way I can converse with the best Company, and in their best and most Studied thoughts and Discourses. And moreover, that I can come to them when I need, and leave them when I please. For at any time, without tedious waiting or troublesome Caremony, I may have their Wisdom to Counsell and Comfort me, in any Exigence either of my Soul or Body. And without upbraiding me with my Dullness or my Troublesomeness, or growing impatient thereat, they stand always ready to tell me as often as I need or Desire, what way I may be most easy to my self, or usefull to my Friends, or acceptable unto thee, thro Jesus Christ my Lord, *Amen.*

3. For

3. For Good Use of Deafness.

AND whilst I remain Deaf to the Conversation of others, O! Blessed Father, give me Grace to converse more with thee and with my self, in calling thy Laws, and mine own ways to Remembrance.

And altho the Ears of my Body are shut to others, yet, Lord, let those of my Spirit be always open to thy voice. Give me * *an Hearing* * 1 King. Heart, that is never Deaf to thy call: 3. 9.

and if thy Spirit do but whisper to me, let mine instantly perceive and embrace the same, and carefully and obediently attend to thy suggestion. And deliver me from having any Portion among them, who have lost their Hearing towards thee, tho they still keep it to the world, and who † *Mat. 13. 15.* *having Ears hear not with them.*

And under my Bodily Deafness, O! Gracious God, Preserve me from being jealous and mistrustful of those who are Discourfing in my Company, as if they were Discourfing against me, or made themselves sport with mine infirmity. And whilst their

Discourses can do me no good, let not my own evil surmises and suspicions, do either my self or them any Hurt. But keep me always easy towards them, and truly Patient and thankfull towards thee, thro Jesus Christ my Blessed Lord and Saviour. Amen.

Our Father which art in Heaven, &c.

A Thanksgiveing on Recovery from Blindness, or from Deafness.

† OrEars. **B**lessed be thy mercy, O! Gracious Lord, for Restoreing to me the use of my [†Eyes.] Thou hast given me them anew, for the Comfort and Conveniencē of my Life, and for the carrying on of thy Service.

And oh! that they may never more be used, for Vice, or Vanity: nor ever willingly open to let in ill, much less stay upon it, and Delight in it. But keep me allways mindfull, that to misuse them is the way to lose them again. That † being made whole once, it nearly concerns me to *sin noe more*, lest I fall under something worse. And

And that as I have now received them again from thee, I ought above all things to Devote them to thee ; and that whilst they are in the way of pleasing thee, they are surely in the best way of Benefitting and Comforting me.

And, Lord, have Pity upon others, who are uncomfortable * [blinde,] * Or Deaf. as I was. Hear their Cryes, and † † Or open [Lighten their Darknes] as thou hast their Ears, Done mine. Oh! that seeing what thou hast now done for me, they may hold fast their hope and trust in thee. And that all thy Servants may Praise and Magnifye thy Goodness, which gives [† Sight to the Blind] † Or hearing to the Deaf. and raiseth the Poor out of Misery, to be a Liveing monument of thy mercy, and to Give thanks and Praise to thee, thro our Blessed Lord and Saviour Jesus Christ. *Amen.*

Our Father, &c.

IV. Prayers for a Sick Child.

I. Out of the Office of Visitation of the Sick.

O! Almighty God, and most Merciful Father, to whom alone belong the issues of Life and Death; look Down from Heaven, we humbly beseech thee, with the Eyes of Mercy, upon this Child now lying upon the Bed of Sickneſs. Viſit him, O! Lord, with thy Salvation; Deliver him in thy good appointed time from his Bodily Pain, and ſave his Soul for thy Mercies Sake. That if it ſhall be thy good Pleaſure to prolong his Days here on Earth, he may live to thee, and be an inſtrument of thy Glory, by Serving thee Faithfully, and Doing Good in his Generation: or elſe Receive him into thoſe Heavenly Habitations, where the Souls of them that Sleep in the Lord Jeſus, enjoy Perpetual Reſt and Felicity. Graunt this, O! Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth
and

*and reigneth with thee and the Holy Ghost,
ever one God, world without end. Amen.*

2. Another Prayer for the same.

Lord, Pity the troubles and weakness of this Poor Child, and Pity our Sorrows who are afflicted with it and for it. Ease it of its Pains, and strengthen it when it lyes struggling for Life: and raise it up again if it may please thee, to grow in years and stature, and in Wisdom and thy Fear, and thereby to comfort us, and Glorifye thee.

We beleive, O! Allmighty Father, that thou knowest best what is fit both for it and us, and wilt Doe what is best for both. And therefore we leave it to thee, to dispose of as thou pleasest. But whether it be to Life or Death, let it be thine in both, and either preserve it to be thy true and Faithfull Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven, thro our Lord and Saviour Jesus Christ. *Amen.*

Our Father, &c.

A Thanksgiving for its Recovery.

Blessed be thy Name, O! Father of mercyes, for that thou hast heard us concerning this Child, and raised him up for thy Service and our Comfort.

† Or hers And, Lord, fill † his Heart with Grace, as thou hast done ours with joy. Let Wisdom and Goodness still grow up with him, and as fast as he grows capable thereof, make him willing and carefull to Honor and obey thee. Let not Company corrupt him, nor youthfull Lusts as they come on prevail against his Soul. But as now thou art the Preserver of his Life, be ever henceforward the Keeper of his Innocence; that whensoever thou shall call him again in thy Due time to meet Death, he may have Comfort in the Remembrance of a Godly and well spent Life, and sweetly fall asleep in thy Peace, thro the merits of Jesus Christ our Lord.

Amen.

Our Father which art, &c.

V. Prayers

V. Prayers in times of common Infection.

Scriptures.

*THE Lord killeth, and he maketh alive ;
he bringeth Down to the Grave, and
he bringeth up, 1 Sam. 2. 6.*

*And is there any † Evil in the City, † Lam. 3.
and the Lord hath not done it ? Amos 3^s.
3. 6.*

*But in his Wrath, he remembreth
mercy, Hab. 3. 2.*

*Oh ! then, let us come, and return
unto the Lord : for he hath torn, and he
will heal as ; he hath smitten, and he will
binde us up. Hos. 6. 1.*

*And make thy Dwelling in the secret
Place of the most High, and thou shalt
abide under the Shadow of the Almighty.*

*He shall cover thee with his Feathers,
and his Truth shall be thy Shield and
Buckler.*

*And then, thou shalt not be afraid for
the Terror by night, nor for the Arrow
that flyeth by Day.*

Nor

Prayers in times

*Nor for the Pestilence that walketh in
Darkness; nor for the Destruction that
wasteth at Noon Day.*

*A thousand shall fall at thy side, and
ten thousand at thy Right Hand; but it
shall not come nigh thee.*

*There shall noe Evil befall thee, nor
shall any Plague come nigh thy Dwelling.*

*For he shall give his Angells charge over
thee, to keep thee in all thy ways.*

*And that because thou hast made the
Lord, which is my Refuge, even the most
High, thy Habitation. Ps. 91. 1, 4, 5,
6, 7, 9, 10, 11.*

Glory be to the Father, &c.

*Prayers.**I.*

O! Almighty God, just art thou
in visiting us of this place with
this infectious Disease, which takes
away not only the injoyments of
Health, but alsoe the sweetest earth-
ly Comforts and Supports of Sicknes,
and Deprives us whilst we Live of
the

the Help and Company of our Friends. We iustifye thee, and thy judgments; and confesse that our miseries are still far less than our Sins.

But whilst it comes to chastize our wickedness, let it cure it too, O! Lord. Take from us the Plague of an Hard Heart, and make us tremble at thy word. And purge away all our Sins, for I fear them more, and am more Desirous of their Cure, than of the Cure of any Bodily Maladyes. And they are truly our Plague, which has infected our whole Nature, and wherewith we Dayly infect one another. And when they have shewd us our wickedness, let thy judgments cease from us, and be intreated from this miserable † Land, for thy Dear Son our Saviour Jesus Christ's sake. Amen.

† Or
Place.

2.

O! Righteous Lord, thou hast showed thy People terrible things, and * *Given them a Drink of* * *ps. 60. 3.* *Deadly Wine.* Thou terrifyest us with † *ps. 91.* † *thine Arrows,* which wound secretly 5, 6. and *Walk in Darknes;* And with a *Destruction,*

Destruction, which wasts at Noon Day:

But this deadly infection, tho it be very spreading, can invade none, O! God, without thy Commission. Nor kill those whom it doth invade, till thou biddest it. Soe that our Life and Health, is not left at the mercy of raging infection, but is still bound up in thy Hand. And they who have thee for their Sanctuarye in the most Contagious time, may
 † Ps. 91: Dwell in Safety. For † thou givest
 11. thy Angells charge over them, that noe infection can touch, or Destroy them.

And under thy wings, O! Lord, doe I seek for shelter, for my self, [and for my Family.] We have noe Preservation against these Dangers, but thy Good Providence. And the Chief Antidotes whereon we relye, are our Prayers to thee, and our Faith in thy Mercy.

Holy Father, I seek to thee, let
 † Ps. 91. 2. thy Care surround me. I † make thee
 my habitation, let me find it a safe one. I Trust thee with my self, and with my Friends, to Order what is most Desireable for us, and best agrees with the wise Ends of thy Good Providence. And tho I doe not ab-
 solutely

solutely promise my self, to be exempt from a Common Calamity: yet, Lord, being in thy Hands where I desire to be, I know that I shall be exempt, if 'tis fit I should be soe; and if not, that thou wilt turn even my falling sick of it to my Good. Soe that under thy Wings, O! my God, my Hope is allways to have a kind, and most thankworthy Ordering; and to receive from thee, either a Continuance of Health, or a beneficial and thankworthy Sicknes; either the Blessing of a longer Life, or the Greater Blessing of an Happy Death, thro Jesus Christ my Lord. *Amen.*

Our Father, &c.

VI. A Prayer

VI. A Prayer to be said by Friends, for Natural Fools or Madmen.

SHall not I spare them, who can not discern between their Right Hand and their Left? Jon. 4. 11.

I was found of them, that sought me not. Is. 65. 1.

I was Eyes to the blind, and Feet to the lame. Job. 29. 15.

Bear ye one anothers Burdens, and see fullfill the Law of Christ. Gal. 6. 2.

O ! Almighty and most mercyfull Father, Pity this thy Poor
 † Or her Creature, who knows not † his own wants, nor how to ask for thy Mercyes. But as he is not capable of Doing things to please thee, so let nothing which he doth offend thee. He is still as an infant, O ! God, not arrived to the use of Reason ; Oh ! Deal with him, as thou doest with them, and as * *such* admit him into
 the

* Mark 10.

14, 15.

Mat. 19.

14.

the Kingdom of Heaven. [*He has been received for thy Child in Baptism, and has done nothing since to forfeit the Claims of Mercy and Bliss made over to him therein, and belonging to that Relation; Oh! let them be fullfill'd and made good to him in their time.] * Omit this Clause in case of Madmen, who have been mad since they came to the use of Reason.

And as his want of understanding unfits him to doe any thing for thee, soe doth it likewise to Doe any thing for himself. And therefore he needs to have the more done for him by thee, and by the Good instruments of thy Providence. And let thy Care, O! Lord, supply the want of his. Give thy Holy Angells charge to look to him, as they Doe to Helpless Children. Give thy Saints, and those who are any ways Concerned with him, the Heart to be Understanding, and † Eyes, and Feet and Hands to him, as to one who is as if he had nothing of these of his own, but wants to have them all supplied out of thy Provision. And do thou in thy Wisdom prevent those Evils, which he can not foresee; and put those by, which he wants understanding to Remove.

Espe.

† Job. 29.
15.

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Especially, O ! Lord, keep him from Doing any thing that is mischeivous, either to others, or to himself.

* *If. 65. 1.* Oh ! thou, * *who art fount of them who seek thee not*, shew mercy to this thy Servant, who extremely needs thee tho he can not seek to thee. Thou knowest his wants, O ! Lord, tho he is insensible and ignorant of them. And tho he can not speak for himself, yet his wants speak and Crye aloud for him. Oh ! Hear their Crye, which calls to thee for Pity. And hear us for him, who is not able to ask for himself. And graunt him thy special Care at present, and thy Peace at the last, thro the merits and mediation of thy Dear Son, our only Saviour, Jesus Christ. *Amen.*

Our Father, &c.

VII. *A Prayer*

VII. *A Prayer for those who attend about the Sick.*

O! Blessed Lord, who callest us to minister and attend about this thy pained and afflicted Servant, make us truly compassionate and tenderly Sensible of † his Sorrows, and † Or her studious how to ease them. Keep us Gentle and Officious towards him, and willing and Diligent to minister to him, and above all things to make and continue thee his Friend.

Oh! that it may be our Care, Friendly to admonish him of his Duty, and to call upon him to look up unto thee. To strenthen his Soul, and assuage his Sorrows, by Comfortable words; to read to him, and Pray for him, and study in all things to make his sick bed as Profitable to his Precious Soul, and as easy and tolerable to his pained and wearyed Body, as we can.

And let us not shew unwillingness, O! God, in any Services, nor be provoked by his impatience, or ill reception

reception of our well meant Offices. But let us Pity the Disorders of his Spirit under his Anguish; and bear the same, with that Gentleness, and Continued Care to minister Comfort or Relief, which his Sorrows call for, and which we all Desire may be shew'd towards us, when we come, as we must expect to come, to be tryed with the like weakneses and Troubles our selves.

And Grant, O! Father, that the Sight of his sickness, may be a warning to us to prepare for our own.

† *Eccles.* 7. Make our Hearts † *wiser and better, by*
 2. *Conversing in the House of Mourning;*
 and let it teach us *the end of all men,*
 and the vanity of all earthly things,
 and put us upon Zele and Diligence
 in all the ways of qualifying and
 Dressing of our Souls for a more
 blessed and everlasting Life, thro Je-
 sus Christ our Lord. *Amen.*

Our Father, &c.

XIII.A Thanksgiving for Recovery
from Sicknefs.

I.

Blessed be thy Name, O! God
of all Power and Mercy, for
that † *thou hast Consider'd my Trouble,* † Ps. 31.7.
and *known my Soul in my Adversity.* Thou
sentest me all those Helps whereby I
was supported, and all the intervals
of ease wherewith I was releived un-
der my Sicknefs. And now *thou hast*
brought me up again from the Grave, and
Deliver'd me of my pains and weak-
ness, and *art become my Health and my*
Salvation.

Yea, thy Mercy, O! Blessed Lord,
has rectified my Spirit, and done it
Good by my Sorrows, which is more
to be valued than easing my Body of
them. For † *before I was troubled I* † Ps. 119.
went wrong, but thy Corrections have 67.
taught me to see my Folly, and this
worlds vanity. And my Pains, which
have been my Monitions Day and
Night, † *have Caused me to understand* † Ps. 51.6.
Wisdom secretly.

And

And for these, and all other thy
 * *Pf. 30. 12.* most endearing Mercies, * *I will sing*
Praise to thee, O! Lord my God, and

† *Pf. 40. 10.* Give thee Thanks for ever. † *I will not*
Conceal thy Faithfullness and thy Salva-
tion, but Declare and speak of them,
 * *Pf. 116.* that others alsoe may praise thy
 18. Name; [yea, * *in the Presence of all*

When they had thy People, that they may give thee Thanks
 desired the in the Great Congregation.] And oh!
 Prayers of that I may never forget thy Mercyes,
 the Con- ~~gregation~~ my own Promises of amendment
 gregation in their and Holy obedience: but cheerfully
 In their and Faithfully † *pay thee my vows,* and
 Sicknes, they must Perform all the Promises and Good
 they must Purposes, Which I made whilst I was in
 not forget to Desire them alsoe *Trouble.*

to return And Pity the Pains, Good Lord,
 thanks and hear the Cryes of those, who
 for them are feeble and sore smitten, as I was.
 on their Help them, to Patience, Comfort,
 Recovery. and sure Trust in thee. Be thou their
 † *Pf. 66.* Physitian, both of Soul and Body;
 13, 14. and in thy Due time, ease them of
 their Pains, and restore them to
 Health and Strength, as in thine a-
 bundant Mercy thou hast restored me;
 and Give us all Hearts therewith
 Thankfully to adore, and Faithfully
 to serve thee, thro Jesus Christ our
 Lord. Amen.

2.

BUt altho by thy Grace, I am now recover'd, O! Almighty Lord, from this Sickneſs; yet I know that at thy time, I muſt expect to be ſick again, and ſhall ſurely Dye, and I know not how ſoon that time may come. And I have found how much need there is under the Terrors of Death, to be conſcious to our ſelves of having lead a truly Religious and upright Life, and how unfit we are to begin it under the Weakneſſes of that State. Oh! then that my chief Care may allways be to live with ſuch Good Conſcience, as I ſhould be willing to Dye with; and to doe all thoſe things in the time of my Health and Strength, which I ſhall ſurely wiſh I had Done when my laſt weakneſs and ſickneſs comes.

And therefore, O! my Dear God, I humbly and earneſtly Pray thee, that I may never fall to admire, or grow fond of any of the things of this world, by coming again to reliſh and enjoy them. Let me never envy the Wealth of the Covetous, nor the

the Honours and High Places of the ambitious, nor the Sensual Pleasures of Licentious men. For these things, O! Lord, can not profit me in the Days of Evil. They are vane Things, that pass off in the using, and leave nothing but remorse and and Guilt behind them. And the Remembrance of them at the Approach of Death, instead of affording ease and Comfort, will be the greatest wound and weakning to my Spirit, and increase my pains and Terrors, instead of any ways asswaging them.

Nor suffer me, O! God, to trifle away this time of Respite in things of noe benefit, which doe thee noe Honor, and my poor Soul noe Good. For either to hide my Talents, or to misemploy them, will inflame the reckoning of my Sins: And that will turn this great Blessing, of lengthning out my Days, into a Curse; and make my latter end worse, than my beginning was.

But give me Grace, O! Father, to Redeem those Precious Hours, which I have formerly thrown away on vice or vanities, by employing all this small Remainder of my time, in
seeking

seeking thy Glory, and in carefully
preparing for my change, and Reli-
giously and Reverently waiting for it,
hoping thereby to have entrance for
ever into † thy Presence where is fullness † Ps. 16.
of joy, thro the merits and mediation^{11.}
of my Blessed Lord and Saviour, Je-
sus Christ. *Amen.*

N

Prayers

Prayers and Devotions, on the Apprehension or Approach of Death.

Scriptures.

Pf. 49. & Pf. 90.	}	1 Cor. 15.
to v. 13.		Pf. 88.
Job 14.		Jo. 5. v. 21. to v.
1 Thes. 4. from v.		30.
13. to C. 5. v. 7.	}	Rev. 21.

I. On the Prospect of our own Death Drawing near.

*IT is appointed unto men once to Dye,
and after this the judgement, Heb. 9.
27.*

*For out of the ground wast thou taken,
Dust thou art, and unto Dust shalt thou
return, Gen. 3. 19.*

*We are Strangers here, and our Days
on the Earth are as a shadow, and there is
none abideing, 1 Chron. 29. 15.*

As

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As Pilgrims, we sojourn: and have here no continuing City, but seek one to come. 1 Pet. 2. 11. Heb. 13. 14.

Yea, the Days of man upon Earth, are like the Days of an hireling, to serve his appointed time.

And when his time is up, a Servant Earnestly Desireth the Refreshment of the Shade, and the hireling looketh for the Reward of his Work, Job. 7. 1. 2.

And as for me, I know that thou wilt bring me to Death, and to the House appointed for all Liveing, Job 30 23.

For few and Evil have my Days been. And now behold! I seem as one who am going the way of all the Earth, Gen, 47. 9. & Josh 23. 14.

And as I came forth of my Mothers Womb, soe naked shall I return to go as I came, and shall take nothing of my Labor away in my Hand with me, Eccl. 5. 15.

I shall Rest from my Labors, and nothing but my works follow me, Rev. 14. 13.

And I must work the Works of God, while it is Day; the night cometh when noe man can work, Jo. 9. 4.

Blessed are those Servants, whom the Lord when he cometh shall find watching. Luk. 12. 37. N 2 Behold!

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Behold! I come as a Thief. Blessed is he that watcheth, and keepeth his garments, Rev. 16. 15.

Watch therefore, for ye know neither the Day nor the Hour, when the Son of man Cometh.

For at midnight there shall be a Crye made, behold the Bridegroom cometh, goe ye out to meet him.

And they who are ready with their Lamps trimm'd, and Oyl in them, goe in with him; but after that the Door is shut, and to those that knock he will say I know you not, Mat. 25. 6, 7, 10, 12, 13.

And who is that Faithfull and wise Steward, whom his Lord shall make Ruler over his Household, to give them their Portion of meat in due Season?

Blessed is that Servant, whom his Lord when he cometh shall find soe doing

Of a trnth I say unto you, that he will make him Ruler over all that he hath, Luc. 12. 42, 43, 44.

2. *On Willingness to die.*

O! Death, how bitter is the Remembrance of thee to a man, that liveth at Rest in his Possessions, and that hath nothing

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nothing to vex him, and that hath Prosperity in all things.

And how acceptable is it, unto the needy, and to him whose strength faileth, that is now in the last Age, and is vexed with all things, and to him that Despair-eth, and hath lost Patience. Eccles. 41. 1, 2.

And wherefore is Light given to him that is in misery, and Life unto the bitter in Soul?

Which long for Death, but it comes not, and Dig for it more than for hid Treasures?

Which rejoyce exceedingly, and are glad when they can find the Grave? Job 3. 20, 21, 22.

Besides, whilst we are at home in the Body, we are absent from the Lord.

And we are confident, and Willing rather to be absent from the Body, and Present with the Lord.

For if our earthly house of this tabernacle be dissolved, we know that we have a Building of God, an House not made with hands, eternal in the Heavens.

And in this being burdened, we Groan Earnestly, Desiring to be Cloath'd upon with our House which is from Heaven, 2 Cor. 5. 1, 2, 4, 6, 8.

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For to me to Dye is gain. And therefore I have a Desire to Depart, and to be with Christ, which is far better, Phil. 1. 21, 23.

The Day of Death, is really better than the Day of ones Birth, Eccl. 7. 1.

For the Spirit shall return to God who gave it.

The Dust, indeed, shall return to the Earth, as it was, Eccl. 12. 7.

But there the wicked cease from troubling, and there the weary be at Rest, and they hear not the voice of the Oppressor, Job 3. 17, 18.

Yea, I will ransom them from the Power of the Grave, saith the Lord, I will redeem them from Death: O! Death, I will be thy Plague; O! Grave, I will be thy Destruction. Hos. 13. 14.

For he shall change this Vile Body and fashion it like unto his own Glorious Body. Phil. 3. 21.

And this corruptible shall put on incorruption; and this mortal shall put on immortality. 1 Cor. 15. 53.

And the Lord God will wipe away tears from off all Faces, and there shall be no more Sorrow, nor Crying, nor Pain, but Death shall be swallowed up in Victory, Is. 25. 8. Rev. 21. 4. 1 Cor. 15. 54.

3. Against

3. Against Fear of Death.

FEAR not the sentence of Death, remember them that have been before thee, and that come after, for this is the Sentence of the Lord over all Flesh, Ecclus. 41. 3.

It is but a † going to Rest, Our † 2. Sam. 7. 12.
Friend Lazarus sleepeth. Jo. 11. 11.

And tho therein I leave Dear Friends, yet I go to my Fathers. Gen. 15. 15.

And am gather'd to my People. Gen. 49. 33.

And the Righteous hath Hope in his Death. Prov. 14. 32.

For God hath begotten us again to a lively Hope thro the Resurrection of Jesus Christ from the Dead. 1 Pet. 1. 3.

And by his Death, he hath destroyed him who had the Power of Death; and Deliver'd them, who all their Life Time were in Bondage to the Fear of Death. Heb. 2. 14, 15.

See that now, whether we Live or Dye, we are the Lords. Rom. 14. 8.

For he died for us, that whether we wake or sleep, we should live together with him. 1. Thes. 5. 10.

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The Sting of Death is Sin. 1. Cor. 15. 56.

But he is exalted to be a Prince and a Saviour, to give Repentance and Forgiveness of Sins. Act. 5. 31.

And we have such an High Priest, as will have Compassion on our infirmities.

He can mercifully Consider and be touchd with them in us, having in all points, Sin only excepted, been tempted like as we are himself. Heb. 4. 15. & c. 2. 17, 18.

And therefore Thanks be to God, who giveth us the Victory of Death, through our Lord Jesus Christ. 1 Cor. 15. 57.

And Blessed are the Dead from henceforth, which Dye in the Lord: Yea saith the Spirit, for they rest from their Labours, and their Works follow them. Rev. 14. 13.

4. *Against Presumption.*

L*et him that thinketh he standeth, take heed lest he fall. 1 Cor. 10. 12.*

Thou standest by Faith: be not high-minded, but Fear. Rom 11. 20.

Happy is the man that feareth always; but he that hardneth his Heart against Fear, shall fall into mischeif. Prov. 28. 14.

Work

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Work out therefore your own Salvation, with Fear and Trembling:

For it is God that worketh in you of his Good Pleasure, Phil. 2. 12, 13.

Likewise, since you must stand before him, who without Respect of Persons judgeth according to every mans work, pass the time of your Sojourning here in Fear, 1 Pet. 1. 17.

Tho I know nothing by my self, yet am I not hereby justified, 1 Cor. 4. 4.

The Heavens are not clean in his sight, Job 15. 15:

He put noe trust in his Servants; and his Angels he charged with folly. Job 4. 18.

When I consider, I am afraid of him. Job 23. 15.

I trust in the mercy of God for ever and ever, Psal. 52. 8.

But will keep withall an humble Spirit, that trembleth at his word, II. 66. 2.

And serve him with Reverence and Godly Fear. Heb. 12. 28.

5. In the last Agonies.

Lord, now let thy Servant Depart in Peace. Luc. 2. 29.

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Say unto my Soul, I am thy Salvation.
Psal. 35. 3.

This Day shalt thou be with me in Paradise. Luc. 23. 43.

Lord Jesu receive my Spirit. Act
7. 59.

*Into thine Hand I commit it, for thou
hast redeemed me, O! Lord God of
Truth.* Psal. 31. 5.

*Be with me, and Conduct me, thro
the Valley of the shadow of Death.* Psal.
23. 4.

*Send thy Holy Angels, to Carry me
into Abrahams Bosom.* Luk. 16. 22.

*And into the inheritance of the Saints
in light.* Col. 1. 12.

*I have fought a good Fight, I have
finished my Course, I have kept the Faith.*

*Henceforth there is laid up for me a
Crown of Righteousness, which the Lord
the Righteous Judge shall give me at that
Day,* 2 Tim. 4. 7, 8.

*For if we beleive that Jesus Dyed, and
rose again, even soe them all soe which
sleep in Jesus, will God bring with him.*
1. Thess. 4. 14.

*And I know whom I have Believed,
and I am persmaded that he is able to
keep that which I have Committed to
him, against that Day.* 2 Tim. 1. 12.

Prayers.

Prayers.

*I. Prayers on the Prospect of ones
own Death Drawing near.*

GRaunt, O! Lord, that I may
end my Life in thy Fear and
Favor; and that I may Receive my
Death, which now threatens me,
not as my Curse, but as my Delive-
rance. Let me find it a Rest from
my Labors, and an Entrance upon a
Life without Trouble and without
Sin. And Blessed be thy Mercy,
which tho it has seen fit and needfull
to Discipline me with Sorrows, yet
has not made my Sorrows Endless,
but all to be laid down with this mor-
tal Life; and even in my Death has
given me hopes of joys without end
in a better Life, through my Dearest
Lord and Saviour Jesus Christ. *Amen*

2.

O! Blessed Lord, now I am hastning
on to the End of my Life, Re-
member not against me the Great
and manifold errors thereof, but let
them all be wholly done away, by
thy Mercyes, and my Blessed Savi-
ours merits, and my own true Re-
pentance.

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penitance. Let me come to my Change without Guilt, and foresee its near approach without Fear or impatience.

And Oh ! that I may allways stand ready, to give a Good account of my Life unto thee. And that I may fight out the Good Fight of Faith with Constancy and Perseverance, and finish my Course with joy, and never Sleep in Sin, nor lye Down in misery and Sorrow.

And since my Soul is now summon'd to meet the Bridegroom, Dress it, O ! Lord, in a *Wedding Garment*, fit to appear in his train. Give me †
 † *Mat. 25* 4, 7, 10. *Oyl in my Lamp*, and Grace to trim, and light it, and keep it allways burning, sending up a pure and holy Flame, that when *the Door opens* I may be ready to Enter in with him. And enable it to strip it self of all *Fleshly* affections before it leaves my Body ; and to be of like mind and Disposition with the Holy Angels and Beati-fied Spirits, before it goes to keep them Company.

And, O ! my God, let me never forget, that this is like to be the last Tryal, which thou wilt afford me, of
 renouncing

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renouncing mine own will, and resigning my self up to thine; and of shewing forth Devotion of Spirit, and all Holy Obedience and Patience, and Faith, and humble Confidence in thee. And therefore make me watch for all opportunityes of exercising the same, and Doe them diligently, as my last Labors for immortality, and for securing thy everlasting Mercy thro Jesus Christ my Lord. *Amen.*

II. Prayers for Willingness to Dye.

I.

O! Most Gracious and Mercyfull Father, Give me Grace to be allways fit for thy Mercy, that I may not be slow or unwilling to Come to thee, now thou callest for me.

Forgive me all my Sins, O! God, * *1 Cor. 15.*
which are * *the Sting of Death*, that I *56.*
may look on it as an harmless thing which cannot hurt me. And make me sensible, how I am thereby eased of all those weakneses and Sorrows, which render my Life a burden to me.

Help me to consider it, O! Lord, as what comes to give me rest from all my Labours. And to take up therewith, as with a Shelter against
all

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all Injuries and ill usage. To look upon it, as a Cure of all my Bodily Pains, and Sicknesse; and as a Remedy of all my Sins and Temptations, Sorrows and misfortunes. For after once I shall have got to thee, O! Blessed Father, I shall be out of their Reach, and never Come under their Power any more.

I know, O! Gracious God, that Heaven is my Country, and that I have still more cause to rejoyce, and less to repine, the nearer I am drawing home. That this Death, is but the beginning of a better Life, and a most Desirable exchange, of Travail and Misery for Rest and Joy, and of a few Days for Eternity. And let me not be afraid of that, O! my God, which is to set me safe in thy Kingdom, and to bring me to enjoy thee in Everlasting Bliss and Glory, thro Jesus Christ my Blessed Saviour and Redeemer. Amen.

2.

LOrd, now thy messengers are come to Summon me, make me reckon that thy Time is best for my Departure,

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parture, and let me not seek about for Excuses and Pretences, of Staying longer here. Since this Summons is of thy Sending, let not me receive it with reluctancy. Since thou sendest it for my Good, let me not be afraid of it as if it would doe me hurt. Since thou Callest me thereby to come to thee, let me not come unwillingly, or seem forced away.

Let not my Heart, O! God, be tyed fast to any Earthly Things, and then it will be easy to me to be taken from them. Raise it above this world, and make it fit and free to trust thee for the next: And then, O! Jesu, Come when thou pleasest, and I shall receive thy Call with joy.

And Grant, O! Lord, that I may take noe Pretence for my unwillingness, because I shall thereby leave some Good Things unfinished, which I have in hand for my Brethrens needs, or for thy Service. But remember and Consider with my Self, that soe must all they, who make it their Care at all times, to be Designing and Doing Good. And that 'tis fittest for thee to Determine, wherein, or how long thou wilt be served by me, in a-
ny

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ny things which my poor Soul is any ways Capable thro thy Grace to design or Doe for thee. That if it seem Good in thy Eyes, thy Providence will raise up instruments, and supply what I am Designing, by other, and it may be far better ways. And that I have noe Reason to be slow, but much, infinitely much to be hasty in Coming to thee, if from † *bearing the Heat of the Day*, and a task of Labor and toyl in thy Service, thou shalt be Graciously pleased to call me, to Everlasting Rest and Joy in thy Presence, thro Jesus Christ my Lord. Amen.

† Mat. 20.
12.

3.

† 2 Cor.
5. 2.
† Phil. 1.
23.

Lord! in this State I am sore † *Burdened, and Groan Earnestly; † Desiring rather if thou pleasest, to Depart, and be with Christ, which is far better for me.*

But let me not be weary of my work and station, O! my God, before thy Time, nor hasty in Desires of Death, whilst thou seest fit to trye me in the Labors and Patience of Life. Keep me Contented to
bear

Prayers on the Approach of Death. 289

bear my Sorrows whilst thou pleasest,
and to leave it to thee to Order when
'tis fittest for me to lay them Down,
and to exchange them for Ease and
Pleasures in thy Heavenly Kingdom,
where † *Death at last shall be swallowed* † 1 Cor.
up in Victory, and this Mortal shall put on 15.54.
immortality, thro the merits of thy
Son our Saviour Jesus Christ. *Amen.*

III. Prayers against Fear of Death.

I.

Cleanse me, O! Gracious God,
from Guilt and Sin, which are
the Sting of Death, and then let no-
thing else make me afraid of it.

Let me not Dread the stroke there-
of, as a thing that is hard for me to
bear. But Consider, that it is an
hardship Common to me, with eve-
ry mortal Nature. That if it is hard,
it Cures all other Sores and hard-
ships, and is it self soon over. And
that hard and painfull as it is, the
weakest have born it, and can pass
thro it. Yea, and that very frequent-
ly the pains of Sicknes are much
worse than the pains of Death, and
men

men ordinarily endure more sorrow before they come to Dye, than they feel or show at last in Death it self. Nay, that as they fall asleep insensibly, soe they often seem to dye soe too.

And whatever pains it would otherwise make to me, O! Lord, it will be made easy by a clear Conscience, and a Comfortable Hope of thy Mercy: And let it arm my Spirit against Fear, to think that I am coming thereby to a good Master, whom as I have ever found most Gracious and Mercysfull all my Life, I shall now much more finde soe at my Death, thro the merits and mediation of Jesus Christ my Lord, *Amen.*

2.

NOr let my Spirit, O! God, be broken with Fear, out of an apprehension of Dying under the load of thy Heavy Displeasure. For thou takest Delight in Pardoning those, whose sincere Desire and Care has been to please thee; and in makeing all fair abatements, and reasonable allowances,

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allowances, to their forgetfullness and infirmities.

I am very sensible, alas, that I am too Defective in my Duty and Service. But make me remember, O ! Blessed Lord, that thou canst and doest bear with some Defects. For the best are not free, from Faults and Defects enow to humble them; and yet they are surely within the terms of thy Pardon.

Yea, thou wilt bear with many Defects, in truly Loveing and Dutyfull mindes, and hast not limited thy Forbearance to narrow and scanty Bounds. For among those whom thou savest, there are many, and very Distant Degrees of Virtue and Obedience, and the greater measures thereof which are attained by some, are still wanting in others of them.

And these Defects of mine, O ! God, great and many as they are, are to be judged of by a mercysfull Saviour, who knows our Natural Frailties and infirmities, and is ready to allow all that Pity and Favor to them, which can be Desired in Reason. For he doth not require such exactness of us, as is a task fit, not for men,
but

but for Angells. But takes up with such, as the Natural and Pityable Weakness of our state, and of a frail and forgetfull Creature in the midst of a tempting World, can bear.

Oh! then, that I may consider thy Mercy, to fortifye my minde against Fear. And fix my Soul upon the tenderness and Clemency of my judge and Saviour, which will embolden me to stand before him without Horror. And upon the Condescensions of thy Gospel, and the needfull Deductions and Forbearance which it promises to our weaknesse, that in this Hour of my necessity I may be guarded against all the suspicions of my own melancholy, or mistrusts of thy mercy, and may be strenthend with a comfortable Hope in thee, thro Jesus Christ my Lord. *Amen.*

3.

BUt if after all, my Fears shall by times return upon me, and prove troublesom to me: let it however Comfort me, O! Lord, to thinke, that thou art wont to make better of Humble Souls, than they are wont to make

make of themselves; and wilt judge me, not according to my Fears, but according to thy mercyes. A truly Contrite Heart, O! God, is Safe in thine Eyes, even when it gives it self up for lost in its own.

And as my Fears will be noe Prejudice to my safety, soe Grant, Good Lord, that they may be an Help to my Duty, and may quicken and increase my Care and Endeavours to obey thee. Make them the Guards of my innocence, and a constant Spur to thy Service. And then, O! Holy Father, tho they trouble and Discomfit me at Present, Yet they will happily Confute themselves and recompence me in the end; and my sincere Obedience shall make sure thy Gracious acceptance, tho I my self dare not beleive it till I come to find and hear it from thee in the other World, thro the merits of my only Lord and Saviour Jesus Christ. *Amen*

IV. A Prayer against Presumption.

LEt not my Heart Deceive me,
O! Blessed Lord, in judging
of my self: but keep me from Pride
and

294 *Prayers on the Approach of Death,*
and vain Confidence, in setting too
little by thy Grace, and thinking too
well of mine own ways.

Oh! that I may never flatter my
self into an Evil Security, and an in-
sensibleness of the Great need I have
of thy Mercy. For thou, O! Lord,
† *resistest the Proud, but givest Grace*
† *unto the Humble.* Thou rejectest †
† *the Proud Pharisee, who justifies him-*
self, and sees not his own nakedness
and Poverty.

But the very best of us all Doe ab-
solutely need repentance, and have
but too many Sins to humble us. We
must * throw our Selves upon thy
Mercy, and † *can not stand in thy judge-*
ment shouldest thou be *Rigorous in ex-*
acting what we have Done amiss, nor
* *appear before thee when thou art angry.*
Thy justice is terrible to the Greatest
Saints; yea, and before thee even the
Angels themselves doe cover their
Faces.

And as we can not come off clear
in thy judgement, but merely thro
Mercy; Soe neither Can † *we stand*
in Obedience to qualifie us for it,
but only *thro Faith.* 'Tis thy Help,
O! Lord, that must support and keep
us

† *Jam. 4.*
6.
† *Luk. 18.*
11. 14.

* *Va etiam*
laudabili
vita homi-
num si re-
mota mise-
ricordia
discutias e-
am. Aug.
Conf.

l. 9. c. 13.
† *Psf. 130.*

3.
* *Psf. 7 6. 7.*

† *Rom. 11.*
20.

Prayers on the Approach of Death. 295

us in thy ways. And if it were not for thy Grace, and our own Caution and holy jealousy over our Selves, we are as lyable to fall as others. Oh! then that I may † *not be high minded* † *ib.* and place my Confidence in my self; *but* learn to *Fear*, and shew Care, and humble Dependance upon thee, and with Godly Reverence look for thy Promises of Grace and Mercy, thro Jesus Christ my Lord and only Saviour. *Amen.*

V. Prayers in the last Agonies.

Ejaculations.

D*ust thou art, and to Dust shalt thou return.* Gen. 3. 19.

Lord Jesus! have mercy upon me.

O thou *Lamb of God*, that takest away † *Joh. 1. 29* the Sins of the World;

Be merciful to me a Sinner. Luk. 18. 13.

Tho I often offend thee, yet, Lord, thou knowest I sincerely Love thee, and hate my self for having displeased thee. And can any who sincerely Loves thee Perish Eternally?

Lord,

296 *Prayers on the Approach of Death.*

Lord receive me, for I am hasting
apace to thee.

*I stretch forth my Hands unto thee,
my Soul thirsteth after thee as a thirsty
Land. Ps. 143. 6.*

† Luk. 23.
42. † Lord, remember me when thou Co-
mest in thy Kingdom. Doe with this frail
and wearied Body, what thou pleasest.
Only receive my Spirit to thy Mercy
in Death; and raise up *this Corruptible*
to incorruption after Death.

And forsake me not, O! God, *now*
my strength faileth me. Ps. 71. 9.

Besides which, the Dying Persons
may use the Scriptures Collected for
this Case, p. 127.

Prayers.

I.

Lord, Wash my Soul in thy
Blood, that it may be *presented*
without Spot unto thee. And let me
Dye in thy Favour, and rest in Peace,
and rise again in Glory. *Amen.*

2.

STrengthen me, O! my God in my Agonies. As my strength fails, let my pains wear off. But when my Strength fails, let not my Faith fail. Even in Death let me trust in thee. And the nearer I am drawing to thee, the more Doe thou manifest thy mercy unto me, thro Jesus Christ my Lord. *Amen.*

3.

Deliver me, O! Lord, from Fear of Death, and from all violent Disorders of a troubled Fancy, or painful Delusions of my Ghostly Enemy. Oh! let not him be able now to disturb and terrify me, or any way to prevail against me, but Guard thou thy Servant coming unto thee. *Amen.*

4.

HAve me in thy Custody, O! holy Father, for † nothing can † Jo. 10.
can take me out of thy Hands. And 29.
O Give,

298 *Prayres on the Approach of Death.*

Give thy Holy Angels Charge to stand about me, to guard and receive my poor Soul at my Departure, and to Conduct and Carry it to the Blessed Receptacles of Rest and Peace. *Amen.*

5.

COME, † Lord *Jesu*, Come quickly.
 † Rev. 22. 20. || *I Desire, and Groan earnestly,*
 || Phil. I. 23. *to be dissolved, and to be with thee* *.
 * Pj. 31. 5. *Into thy Hands I Commend my Spirit,*
 and lay Down my wearyed Flesh to Rest in Hope of a Blessed Resurrection to eternal Peace and joy at the last Day. *Amen.*

6.

LOrd, if it be thy Gracious will, make my Pains short, and my Death Easy, at least not extremely tedious, or Greivous to me. But if thou hast otherwise ordered, thy Blessed will be done. Only Give me Patience to bear them, and Spiritual Comforts under them, and at thine own time make my Death my Passage to a Blessed and Eternal Life, through Jesus Christ my Lord. *Amen.*

Out

Out of the Office for Burial.

ANd, O! Lord most Holy, O! God most mighty, O! Hely and Mercifull Saviour, thou most worthy Judge Eternal, Suffer me not at my last Hour, for any pains of Death to fall from thee. Amen.

And these Prayers may be said for the Dying Person as occasion requires by his Friends who are about him, only altering the Persons, *we* for *I*, *him* for *me*, *our* for *my*, &c. as is requisite upon the change of Persons.

Likewise they may use for him, the commendatory Prayer for one at the Point of Departure, in the Churches Office for Visitation of the Sick.

O! Almighty God, with whom doe live the Spirits of just Men made perfect after they are Deliverd from their Earthly Prisons: We humbly commend the Soul of this thy Servant, our dear Brother, into thy Hands, as into the Hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the Blood of that immaculate Lamb that was slain to take away the sins

300 Prayers on the Approach of Death.

of the World; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily Spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our Hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

6. A Prayer against sudden death.

LOrd, they who have lead the best lives, are Desirous of some time to prepare for their Death. But my Life has abounded in Sins and Frailtyes, which make me stand in much greater need thereof. Snatch me not away therefore to give up my accounts, by the surprize of a sudden Death, but Deliver me from an unprepared Heart, and an unexpected End.

As

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As I Sin Dayly, O! God, let me repent Dayly; and stand allways upon my watch, that I may be ready for thee whensoever thou callest me: But give me time and leasure, if it may please thee, to put my Spirit in the best order I can, for leaving this world, and appearing before thee, and taking my Leave of all decently; that soe with more satisfaction to my Friends, and with more settlement of minde and comfort to my self, I may yeild it up into the Hands of thy mercy, thro Jesus Christ my only Lord and Saviour. *Amen.*

Prayers and Devotions upon the Death of Friends.

Scriptures.

1. When a Friend dyes.

IT is better to goe to the House of mourning, than to go to the House of Feasting: for that is the end of all men, and the living will lay it to his Heart.

Sorrow is better than Laughter, for by the Sadness of the Countenance the Heart is made better, Eccl. 7. 2, 3.

But sorrow not, Brethren, for them which are asleep, even as others which have no hope.

For if we Believe that Jesus Dyed, and Rose again, even see them alsoe which sleep in Jesus, will God bring with him.

1. Thessl. 4. 13, 14.

Precious in the Sight of the Lord, is the Death of his Saints. Ps. 116. 13.

And Blessed are the Dead which Dye in the Lord, for they rest from their Labors,

bors, and their works follow them. Rev. 14, 13.

In the sight of the unwise they seemed to Dye, and their Departure is taken for misery.

But they are in Peace, and their Hope is full of immortality. Wisd. 3. 2, 3, 4.

And here the Righteous shall be had in everlasting Remembrance, and the memory of the just is Blessed. Ps. 112. 6. and 1 rov. 10. 7.

Besides, when the Righteous Dyes, it is often to take him from the evil to come. If. 57. 1.

And now he is Dead, wherefore should I fast and weep? Can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. 12. 23.

Forget it not, for there is no turning again: thou shalt not do him good, but hurt thy self.

And think thou hearest him say, Remember my judgement, or the sentence upon me, for thine also shall be so: Yesterday for me, and to day for thee.

Therefore take no Heaviness to heart, but Drive it away, and remember the last end.

And when the Dead is at Rest, let his remembrance Rest, and be Comforted for

him when his Spirit is Departed from him,
Ecclus. 38. 20, 21, 22, 23.

2. When a Friend is taken away early.

THo the Righteous be prevented with Death, yet shall he be in Rest.

He was taken away speedily, lest that wickedness should alter his understanding, or Deceit beguile his Soul.

He pleased God, and was beloved of him; soe that living among sinners he was translated.

Yea, therefore the Lord hastened to take him away from the wicked.

Moreover, he being made Perfect in a short time, fullfill'd a long Time.

For Honourable Age is not that which Standeth in Length of time, nor that is measured by number of years.

But wisdom is the Gray hair unto men, and an unspotted Life is old Age. Wisd. 4. 7, 8, 9, 10, 11, 13, 14.

And why art thou against the Pleasure of the most High? there is noe inquisition in the Grave, whether thou have lived ten, or an hundred, or a thousand years. Ecclus. 41. 4.

3. When

3. When one is Childless.

Trust not thou in the Life of Children, neither Respect their multitude: For one that is just is better than a thousand; and better it is to Dye without Children, than to have them that are ungodly. Ecclus. 16. 3.

Better it is to have noe Children, and to have Virtue.

For the Memorial thereof is immortal, because it is known with God, and with Men.

When it is present, men take example at it; and when it is gone, they desire it: it weareth a Crown, and Triumpheth for ever, having got the Victory, striving for undefiled Rewards. Wisd. 4. 1, 2.

Prayers.

I. Prayers when a Friend Dyes.

I.

O ! Almighty Lord, who hast
[now] taken from us our Dear
[† Brother] here Departed; at thy † Or Sings
O s word iter.

word we are sent into the Labor of Life, and at the same word we return again into the Rest and Sleep of Death. And thy Counsells, O! God, are Secret, and farr above out of our sight. But they are allways just, and leave noe Ground for our Complaints. Yea, they are allways wise and Good, and will appear to have been most Honourable for thee, and most fit and Proper for us, in the end.

Oh! then, that † I may humbly and dutifully Reverence thy Orderings when I can not Comprehend them; and bring my will, into a quiet submission unto thine; and receive my Loss meekly and without murmuring, because it is of thy sending.

† Put we for 1. and make such other changes of Number, as are requisite, when several put up this Prayer together.

† Rom. 6.
23.

Teach me thereby, O! Lord, to stand in awe of thy justice, and to shew a devout Sense of the desert of Sin whose † wages is Death, and a Decent Sorrow for my own Loss. But let my Sorrow be without fixing Faults on what thou hast ordered; and without refusing to be Comforted as † others who have no Hope; or growing Rebellious or unthankfull unto thee, and troublesome to those about me,

1 Thess. 4.
13.

because thou hast call'd my dear Friend away, and deprived me of his Company.

[Yea, Lord, instead hereof, keep me thankfull unto thee, that I was allow'd to have and injoy this Comfort; before I am call'd now to part with it. For I have great cause to Bless thee, that I injoy'd him at all, [especially soe long as I did;] and have noe Cause now to be angry, that I can injoy him no longer. Nay, I should render my self utterly unworthy of any Gift from thee, should I fall to claim thy Free Favours as my due, because thou hast long continued them to me; and to thinke thou doest me wrong, if at any time thou holdest back thine own, and for wise and Good Ends stoppest some stream of thy Free Bounty towards me.]

And let this uncertainty, O! God, of the dearest Worldly Comforts, teach me to fix my Heart on joys, which will never fade or perish. To take more Comfort in thy self, and to look for less in all Earthly things. Oh! be thou my Desire, and my Hearts Delight; and let a Good
Con-

Conscience be my Treasure, and integrity my joy. And these will stick to me till Death, and follow me beyond it, and Give me Rest in thy Presence and Pleasures for evermore, thro my Dearest Lord and Saviour Jesus Christ. *Amen.*

2.

† 2 Sam.

12. 23.

* Or *ber,*
or *it, when*

2. Child.

LEt not my Grief excede, O! Lord, or be obstinate against Thoughts or Words of Comfort, because † *I cannot bring him* * *back again,* and because it can not benefit him, but will much hurt me.

And make me Consider, [which alas! I ought thoroly to have Consider'd sooner,] that altho he was a very Dear and Great, yet he was only a mortal Comfort, whose Life would be sure to fail tho his Friendship should not. I know my Tenure was only to hold him as thy Gift, and to part with him again at thy Pleasure. And that as we have the Comfort of injoying Dear Friends or Relations here, soe we must be content too to have the trouble and sorrow of parting with them.

And

And now, Lord, when thou hast taken him, I know that he is more thine than he is mine, and that thou hast the best Claim to him. And when thou tookest him from me, thou tookest him to thy self. [† And I trust thy taking him, is to his unspeakable joy, tho it be to my sorrow; and that with thee he is now infinitely better, than he was, or could be here. Yea, that thou hast taken him to that Place, where by thy Mercy I also hope to come, and whither in my Order thou wilt likewise take me in thy Due time: Soe that thy Grace, O! Dear God, and a little Patience, will bring us together again.]

And Oh! that thou wouldest be pleased to put an End to all our Sins and Sorrows, and to hasten thy Kingdom, and to accomplish the Number of thine Elect. And mercifully to Graunt, that all we, and all others, who either have Departed, or shall Depart this Life in thy true Faith and Fear, may have our Perfect Consummation and Bliss in thy Heavenly and Eternal Kingdom, thro Jesus Christ our only Lord and Saviour. Amen.

† The expressions of Hope, of the happy Estate of the deceased Person, in this and the following Prayers, must be left to the Discretion of those who are to use them, according as their Friends Life and Death was.

3. Let

3.

This
Prayer is
to be used
on the
Death of
a Pious
Friend.

LET not my Grief for my Deceased Friend excede, O! most Gracious God, for I hope thou hast taken him for his own Good: And that thou hast Comforted his Soul by his exchange, and hast only smitten ours; leaving us to mourn for our Sins, and for our Loss, whilst he by thy Mercy is hereby set out of the Reach of Sin and Misery.

For as he is now removed, O! Father, from all worldly satisfactions, soe is he allsoe from all worldly Temptations. And our Comfort is to Hope, that he is now at Rest from Labour, and has Ceased from Sin and Shame. That He is now eased of Pains, and is above Misfortunes, and has found a Cure for all his Sorrows, having Grief and Care for ever banished from his Heart, and † *all Tears wiped away from his Eyes.* And that he is gone from the Vale of Misery, to the Regions of joy, and from Conversing with us, to live with thee and the Blessed Jesus, and to be a Companion of Saints and Angels.

† Rev. 21.
4.

Let

Let not self Love then, O ! Lord, and the sense of my own Loss, make me repine at that change, which I take to be his Happiness. Let not that which I hope doth highly please him, displease me; nor let me refuse Comfort, because I trust he is taken for ever to be fill'd with it. His Death, I humbly hope, is the joy of Saints and Angels, and the Envy and Grief of Evil Spirits, who see him taken up to a State where they can not tempt, and to an Happiness which is for ever Denied to themselves. Oh ! then that I may not joyn with his utter Enemyes and mine, in their Envy, but with those Blessed Spirits in their Charity; and instead of greiving immoderately, or being angry with thee, that I may heartily Bless thy Name, for turning Death thus into a Blessing, and as I trust, for accomplishing his Hopes thereby, and makeing of him happy.

And let thy Providence, O ! Father, be a Store-House of Supplyes, to make up to me, and to all his Friends and Dependants, all those Supports and Blessings, which we receive from thee by his means. Especially

cially let his change, put us all upon preparing Diligently and Carefully for our own. Make it raise us up from the Death of Sin to a Life of Righteousness; and take us off from all undue care or Care of Earthly things, to minde the one thing necessary, which is the Great and most Comfortable Business of Life, and which alone will stand us in stead and make us Happy after Death, thro Jesus Christ our Lord. *Amen.*

4. A Prayer, when any Persons Feed impatience, and fix themselves in Greif, by Surmizing that God is angry at them when he takes away their Friends.

O! Blessed Lord, let not me make it a Pretence for my impatience, that this Loss comes as thy Visitation for my Sins; or greive obstinately, as fancying that thou takest away my Friend here Departed, out of Anger and displeasure against me.

For thou, O! God, hast many other Ends to look at, besides what
Con-

Concerns me, in these matters: And these Providences touch our Friends themselves Directly and Principally, and reach us only by the by. And when in meer Love and Kindness unto them, thou wouldest call them to thy self, that must unavoidably take them away from us.

But if in this change thou dost shew Displeasure against me for my Sins, Lord teach me, that it is my Part humbly to submit my self to thee, and not to be angry or impatient under thy Correction of me, but to † accept my Loss with quietness as † Lev. 26. *the punishment of mine iniquities.* And 41. that whilst thou art removeing my Blessings, because of my Great Unworthyness and unthankfullness under them; I have the more need to shew my self Thankful for any that are still continued to me, and to give up my will in all things to thine, to serve and please thee, thro our Dear Lord and Saviour Jesus Christ. *Amen.*

5. A Prayer, *when these Losses come close one upon another.*

ANd altho these affecting Losses come thick upon me, O! Father, yet I know all this is for a Greater Tryal of my Patience. And I am sensible that I have enough, and abundantly too much in me, that needs to be punished thereby. And that thou hast wise and kinde Reasons enow, thus to Heap upon me these Sorrows, tho it were not to punish, but only to improve my Spirit.

And oh! that this succession of my Losses, may serve, to perfect me in Patience, and to wean me more thoroly from all earthly Supports. Oh! that it may temper my worldly Complacencies, and guard me against all excess therein. And call me to take Delight, and seek Comfort in thee, instead of seeking it in them; and to look more at the joys of thy Kingdom, where our Comforts shall succede one another infinitely faster than our Sorrows do here, and where we shall for ever enjoy thee, thro Jesus Christ our Lord. *Amen.*

For

For supplying the want they have of their departed Friend, by other ways of Gods good Providence, they may use the *two Prayers for the Widow and Orphans*, &c. p. 158, 156 and 157.

6. A Prayer for Learning by *these Losses to sit more loose to the World, and to fix our Hearts more on the Love of God.*

THou hast sent me this † *Thorn in* † 2 Cor. *the flesh*, O! Blessed Lord, to 12. 7. cure my inordinate Fondness for fleshly Delights, and to keep me from being *too much exalted* with them. For I pleased my self too much with worldly Comforts; and to take my Heart off from them, thou hast now embitter'd them to me with these Sorrows.

And Oh! doe thou teach me thereby, to Delight more in thy self, and less in Earthly things. Enable me to make a Good Conscience, and a comfortable sense of thy Love, and Hope of thy Promises and of Heavenly joys, my most beloved pleasures.

And,

And, Lord, let me never call my self unhappy, whilst I can enjoy thee. But make me account the Loss of all things else to be made up to me in thy Love, and never repine or complain of other wants whilst thou art left me, and I can comfortably look up to thee, as my Bosom Friend, and my tender Father, as my Life and my Health, my Rest and my joy, thro Jesus Christ my Lord. *Amen.*

. A Prayer when a Friend is taken away in his Prime.

† Here mention the Relation, as Husband, Wife, &c.

THOU art pleased to Cut off my † Dear Friend, O! most Righteous Lord, in the midst of his Days, before he had passed thro the several stages of Life, and accomplished the Number of his Years.

But I will remember, O! my God, that it is not the Lenth of Life, but the Goodness of it, which thou lookest at. And that he has lived long enough, who has lived to be fit for thee, and to Dispose his Soul for thy Mercy. The blessed Mansions above, are infinitely the best place to prolong

prolong and injoy Life in. And therefore if thou, O! Father, art graciously pleased [as I hope thou art] for the Merits of our Dear Lord and Saviour Jesus Christ, to accept of the innocence and obedience of his Life, neither he nor we have any cause to complain of the shortness of it. And if we who are left behind him, may have the Grace first to live holily, we will thankfully think, and own to thee, that we have lived long enough, whensoever thou seest it Time we should Dye.

And as my Dear Friend is taken away in the Prime of his Strength, soe I must Consider, O! Lord, that he is taken away withall in the Hight of his Toyls, and out of the greatest Hurry of his Busyness and Temptations. Thou hast thereby kept him from trying, how strong he could be to bear Sorrows and Vexations, and from lamenting to finde his Strength too often turn'd into weakness.

And oh! that we, who survive him, may at lenth attain by thy Grace, to have all our temptations end in a perpetual security and undisturbedness, to have all our Sorrows
turned

turned into joys, and our Days of Labor happily exchanged for Days of Rest and Peace, for the Merits and Mediation of our Blessed Lord and Saviour Jesus Christ. *Amen.*

III. *Prayers*, when a Friend is taken away, by a violent untimely Death.

† Put this
thy unwor-
thy Servant
for me, and
likewise
him for me,
his for my,
he for I,
&c. when
his Friends
say this
Prayer o-
ver him.
* Up to the
accident
that smote
me, when
he falls by
an acci-
dent.

I. A Prayer whilst the Person yet liveth, to be said either by himself, or by his Friends for him.

O ! Almighty Lord, thou art pleased by a violent and hasty Stroke, to hurry † me thy unworthy Servant out of this World. For thou didst Deliver me * [into the Hands of him that Smote me; and how unjustly soever my Death comes from him, yet it is most just from thee. I fully justify thee, and freely forgive him; and oh! that he may truly

truely repent thereof in Time, that thou mayest freely forgive him too.]

But as I am like to be snatched away thereby from hence in haste, O my Dear God, Give me Great strength of Grace, to do much towards finishing my Peace with thee in a little Time. If thou art pleased to shew it, thy Grace can perfect my Repentance, in few hours, yea, in a few minutes as well as in many. It wrought it in † *the Thief* † *Luk. 23.*
upon the Cross, in his last Agonies. 40, &c.
 And some who had tarryed till * *the* * *Mat. 20.*
last hour of the Day, are made acceptable 6, 9.
 thereby in thy Service. Oh! let it be mighty towards me in this my necessity, as it was towards them in theirs; and take me not hence till it has made me a Penitent fit for thee to accept of.

Oh! Remember not my great and manifold Sins, in Wrath; but only to send Grace sufficient to Cure them, and to shew Mercy on me for the same. And as I am hereby † *Chast-* † *1 Cor.*
ned for their Cause, Lord, let it be 11, 32.
 that I may not be *Condemned with the*
World. Let all my Punishment, or Portion of Pains be here, but Give me Peace and Favour with thee hereafter.
 And

And Spare me a little, Good Lord, Spare me, if it may seem Good to thee, that I may recover some Strength, and Dress my Lamp, and supply the Great Defectiveness of my Duty towards thee, before I Dye. But if thou hast otherwise Decreed, and I must Dye suddenly, then magnifye thy mercy, O! my God, in rescuing me from the near approach of Eternal misery, and let thy Displeasure end in my Death, but after that receive me among the meanest of thy Servants to Everlasting Life, thro the merits of my Blessed Saviour and Redeemer, Jesus Christ. *Amen.*

2. *A Prayer of his Friends after his Death.*

† Change the Number, putting *we* for *I*, &c. when several joyn together in this Prayer.

O! Blessed Father, it has seem'd Good to thy wise Providence, to tear this Dear Friend from us by violence, and to send him untimely to his Grave. [† I] own thy Justice herein, and Desire to shew Reverence, instead of murmuring, because it is thy Doing.

And my Hope is, O! Lord, that thou doest and wilt remember the Pious

Pious Study and bent of his former Life in mercy; and graciously accept him as one Dying in thy Fear. And whilst I have this Hope to Comfort me, I will not Complain of any violence or Accidents, which hurried him away from us to injoy thee.

When it has been the business of a mans Life, and his dayly Study and Care, O! God, to serve thee, tho Death comes on the sudden, yet it will not come too soon for him.

And I will consider allsoe, that if thou surprizest him with the suddenness of his Death, thou sufferest him not to be tormented with any long Fears thereof. And that the suddenner the stroke was, the less he was like to feel it. Or should he have felt it more, yet he might not have felt a painfull Disease less, had it been his Executioner. For altho that would have been more slow, it might not have proved less Cruel; nor have smarted lighter, but only lasted longer. And if my Dear and Deceased Friends Paine was more violent, O! Lord, it was short, and thro thy mercy I hope it is the last he had to endure.

P

And

And far be it from us, O! God, to repine, that he was thrown hastily and Headlong into Death: especially haveing a Comfortable Hope, that the effect thereof is, to pass with less Pain and more Dispatch into a better Life, and more easily and speedily to take possession of immortality, thro Jesus Christ our Lord.
Amen.

✦ *Prayers on the Death of Friends who had lead ill lives, and Gave noe Comfortable Proofs of Repentance at their Deaths.*

IN this Case, we may put the surviving Friends in minde, of the many other Things which they have to take Comfort in, and this I think is all the Ground we have here of speaking Comfort unto them. But we can not fetch Considerations of Comfort, from their Deceased Friends. For such Sinners, as would have nothing to do with the Fear and Service of God, have noe Reason of Comfort in themselves, nor can afford

ford any good Reason of it to their well-wishers. And with Relation to them, we must not pretend to Preach Comfort, I conceive, but Submif-
sion.

To help them *meekly and patiently to submit themselves to God* in these sad Cases, the surviving Friends may use Prayer 1. *When a Friend Dyes*; especially if they leave out the Paragraph within the Hooks. p. 307.

They may allsoe use this Prayer following, *to Comfort them.*

ANd Blessed be thy Mercy, O! most Gracious God, which in this sad Case doth not leave me comfortless. For if this Deceased Friends Case suggests things full of Greif, I have many other Friends who give me great Cause of joy. And to Compensate my Trouble in Pity for others, by thy Grace I have something to Satisfye and Please me in reflecting on my self.

For I can look with Comfort on my own Soul, and hope thro the me-
rits

rits of my Blessed Saviour, to finde Mercy for it, and take Comfort in it, both Living and Dying. I have thee, O ! Lord, for my Portion : and nothing Can make my Case Comfortless, whilst I am thine, and thou art mine, and whilst I have thy Power to trust to, and thy Love to rejoyce in. And under all this Sorrow at present, I am sustain'd by the Blessed Hope of being received at last into thy Presence, where all Remembrance of former Troubles shall be quite effaced, by the abundance of my Present Bliss; where I shall have noe Sorrow from the miscarriage of Friends, but unspeakable Satisfaction in their well-being, and well-doing; and where I shall ever Delight in thee, and in the Continual Emanations of thy surpassing Mercy, thro Jesus Christ my Lord and only Saviour. *Amen.*

5. A Prayer on the Death of a Child.

O! Almighty Father, thou art pleased now to turn my joys into Sorrows, and to take away from me that sweet Babe, which thou lately gavest me for my Delight and Comfort. But I humbly Bow my will to thine, and submit my Self to bear it patiently, and without murmuring, because it is thy Doing.

Thou hast sent this poor Child into the World, O! Lord, to See, and to tast Life, but hast not allowed it to Stay till it Could rightly understand the end and busyness, or relish the Comforts and Satisfactions thereof.

But I will Consider, O! my God, that thou wilt not require from it any Services of Life, whilst it was not Capable to understand them. And that if it Stayed not here to enjoy Pleasure; soe neither did it Stay to be pined away with Sorrow and Care. It lived not long enough to be verfed in all the Vexations of our
P 3 State,

State, nor to run thro that Great variety of miseryes and misfortunes, which are incident here to our Nature. But went off before it had time to trye how much Evil is to be Endured in this Life; yea, before it was come, to aggravate any afflictions by imagination, or to anticipate the same by Fear, or to reflect in bitterness of Spirit and lay to heart what it did endure.

And as it Dyed young, O! Lord, Soe I have the Comfort to think and hope, that therefore it Dyed innocent. For it is taken back to thee, before it knew Good or Evil, or had done any thing to offend thee. It has left the World, ere it was made the worse by it, or had Contracted any of the Wickedness thereof, to follow it and fright it at thy Judgement. By thy Mercy, O! Father, it Stayed till it was received for thine own Child by Baptism, and was therein assured by thee of remission of Sin, and made an Heir of thy Kingdom. And by the same Mercy it is now Call'd away, ere it had done any thing to fall from that Relation, or to forfeit that Blessing.

Soe

Soe that in this takeing it away from me, thou hast translated it, O ! Father of Mercyes, from the miseryes of this World to the joys of Paradise. It is taken from me to be at thy Provision, and to be kept for ever safe and Happy in those Blessed mansions, which thou hast Provided for thy Children.

And therefore if I have lost the Comfort, of haveing a Child to train up in thy Service in this World ; it is for the far greater Comfort, O ! my God, of haveing sent one, to live with thee, and attend for ever about thy Throne in Heaven. And there I my self allsoe hope thro thy mercy, to be received in thy due Time, not only to see and injoy it, but what is infinitely above all, for ever to see and injoy thee, thro Jesus Christ my Lord. *Amen.*

6. A Prayer when one is made
Childless, or is like to Dye
without Children.

† Make me
Childless,
if they ne-
ver had a-
ny.

O! Blessed Lord, thou art pleased in
thy Wisdom to † [bereave me
of my Children] and to leave me noe
appearance of issue, to Sweeten the
Cares of Life, and to keep up my
Memory to Posterity. I am content
therewith, O! my God, because it
pleaseth thee; and coming from
thy Wisdom and Care of me, I will
not only own it to be just, but E-
steem it to be most wise and fit for
me.

And if, by haveing noe Children
I have fewer Delights, I will remem-
ber withall, O! Father, that I have
lighter Cares, and fewer Sorrows. I have
not the Torment of seeing them take
ill wayes, nor of Fearing continually
lest they should fall to take them: nor
shall have the Pains and Trouble of
parting with them, which Com-
monly is quicker and more affecting
than the Pleasure of haveing them.
And I may now fix my Love and
Care

Care more intirely upon thee, having no Cares for them to call me off. And I have less Temptation to Descend to mean or ungodly Shifts, if ever I come to be pinched with Persecution, or adversity : or to Comply with any things unworthy and misbecoming my Self, or Displeasing unto thee.

And when I can leave noe Children to support my Name and Memory, let me have Good Deeds, O ! Dear God, and a Life of unblemish'd integrity and Honor, to doe the same for me. Oh ! that I may be remembered after I am Dead, for acts of true Piety and Charity, which give the truest and most lasting fragrancy. However, let me leave behind me the memory, of a truly Religious, humble, and Virtuous Carriage, for the imitation of all that knew me.

Especially, O ! Holy Father, let a Constant course of Obedience and Godlyness, recommend me thro the Blood of thy Son, to thy Approbation. And tho among Men I am quite forgotten, yet let me be Graciously remembered, and received by thee
when

Prayers on the Death

when thou reckonest up and callest
over the Number of thy Children ,
for my Dear Lord and Saviour Jesus
Christ's sake. *Amen.*

Trinuni Deo Gloria.

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